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NOVEMBER, 1830.

MEMOIR OF THE LATE SAMUEL FAVELL, Esq.

TREASURER OF THE DISSENTERS' GRAMMAR SCHOOL, MILL HILL, AND DEACON
OF THE CONGREGATIONAL CHURCH AT CAMBERWELL, SURREY.

EVANGELICAL nonconformity has always found amongst the merchants and traders of London, and the members of her municipal court, some of its most efficient supporters and its brightest ornaments. The Ashursts, the Hartopps, and the Abneys of former generations, have been succeeded by metropolitan dissenters in our own times, who have combined patriotic ardour with Christian decision, and diversified talents with competent wealth, and have thus become eminent amongst their fellow citizens, while they have greatly promoted the interests of education, liberty, and true godliness throughout the empire.

Amongst this honourable band, the name of Mr. Samuel Favell was always enrolled, and now that he has been gathered in a good old age to his rest and his recompense, a record of his public and private life is due to his memory, and will be exemplary to his survivors.

The subject of this memoir was descended from non-conformist ancestors, who for more than 150 years had been identified with the cause of national and spiritual freedom. His parents were eminently pious individuals, members of the Congregational Church at

the Three Cranes, Thames Street, under the successive pastoral care of the justly celebrated Mr. John Hill, and Mr. Samuel Pike, and were residents in the Borough of Southwark, where Mr. Favell was born on the 28th of April, 1760. His parents having devoted him to trade at the early age of twelve years, removed him from school, and introduced him at once to all the occupations of business, which therefore deprived him of those educational advantages that, in subsequent life, he, with so much honour to himself, laboured to secure for the sons of respectable Dissenters.

The subject of early religious impressions, our young trader, when he came of age, joined himself to the Congregational Church at Stepney, then under the pastoral care of the Rev. Samuel Brewer,* to whose public and social instructions he was affectionately attached.

* Mr. Favell used to tell, on the authority of his venerable friend and pastor, an anecdote or two, which are worth preserving. In the reign of George II. the Speaker Onslow used to entertain the Dissenting ministers of London with an annual dinner.—Mr. Brewer related an extraordinary deliverance from assassination which the Rev. Thomas Bradbury experienced, the particulars of which he

Nursed in the principles of the sternest Protestantism, it was natural that an ardent young man should strongly sympathize with the alarm of his associates and friends, when the Bill for the relief of the Roman Catholic population of Scotland was introduced to Parliament in 1788. The excitement of that question led to the formation of "The Protestant Association," in which young Favell enrolled his name; and he attended its celebrated meeting in St. George's Fields, from which the half-lunatic Lord George Gordon led 40,000 persons to the House of Commons to present the Protestant petition. The atrocities which followed are familiar to every reader, when the metropolis exhibited the appalling spectacle of *six and thirty* public or private edifices, in different parts, blazing at one time, consumed by the fury of a mob of incendiaries and thieves. Referring to this event, Mr. Favell remarks, in some notes of his own history, which are before us, "I now wonder that a grain of prudence did not induce me to differ with Lord George Gordon in assembling the people in St. George's Fields, but such were

received from that fearless champion of Protestant orthodoxy. Mr. Bradbury in the latter end of the reign of Queen Anne, made himself so obnoxious to the popish faction, by his zeal for Protestantism and the Hanoverian succession, that he was an object of their general abhorrence. Besides the attack made upon his meeting-house in Fetter Lane, by the mob, with the intention of destroying it by fire, a popish priest persuaded one of his dupes, when at confession, to undertake the assassination of Mr. Bradbury. He therefore attended his meeting-house, that he might be familiar with the person of his intended victim; but it pleased God to smite his conscience by the discourse he heard, so that he not only abandoned the design, but confessed his guilty purpose to Mr. Bradbury.

my prejudices against popery at that period, from reading Fox's *Book of Martyrs*, that though I beheld the atrocities of the mob with horror, I had a secret pleasure in seeing the Catholic Meeting-houses in flames." This ingenuous confession is illustrative of the honourable and candid feelings of Mr. F., and at the same time conveys a salutary caution to those engaged in the education of the young, to guard their minds against all uncharitable antipathies against the persons of their opponents, whilst they inculcate a firm attachment to their own peculiar articles of faith.

The centenary of the revolution of 1688 approaching, the public prepared to celebrate it as a great national festival. Throughout almost every quarter, both of England and Scotland, this event was, on the 4th of Nov. 1788, commemorated by public services of thanksgiving, and by festive entertainments.

In London, some members of the presbyterian body had annually celebrated that event by a friendly dinner; these gentlemen now greatly increased their number; a large body of dissenting ministers joined the provisional committee, of which Earl Stanhope was chosen chairman, and the Earl of Carmarthen presided at the celebration entertainment. Mr. Favell was one of the stewards of this festival, on which occasion he wore a sash and displayed a flag, given by King William, at Torbay, to the Tozer family, who hospitably received him to their mansion on his landing. From this event a society for diffusing the principles of the revolution was formed, and Mr. Favell was appointed its Treasurer, and at its next annual meeting Dr. Price preached be-

fore them, and delivered sentiments which provoked the memorable animadversion of Mr. Burke, in his *Reflections on the French Revolution*, by which the Society will not speedily be forgotten.

Our readers perceive that Mr. Favell was now embarking upon the troubled ocean of political life, and may think, as many of his friends then did, that his Christian profession should have restrained him from the strife of party politics. In the MS. already quoted, Mr. Favell remarks, "In the early part of my political career, I had to meet the strong aversions which my orthodox brethren felt against Christians interfering with political questions. This partly arose from the long political quietude the dissenting body had enjoyed during the two preceding reigns, but chiefly from the fear lest religious persons should be injured by worldly associations."

"Without denying those dangers, I thought it was obviously the paramount duty of Christians to endeavour to leaven the whole of society by the influence of Christian principles and example; and I cannot but rejoice that an evident reform in the taste, manners, and opinions, even of worldly men, has taken place." This remark will account for the fact, that most of his political friends were of different religious opinions from his own, and that he who listened to the pastoral instruction of Samuel Brewer, was the associate and friend of Dr. Jebb.

"The latter gentleman," observes Mr. Favell, "often cheered my spirits when the cause of liberty appeared to decline, by saying that no virtuous effort would be lost if founded upon right principles; and how have I lived to witness the force of his

remark in the changes of public opinion, and the general measures of government."

It is satisfactory to perceive that the political ardour of Mr. Favell did not absorb his pious sympathies, but that, as each new and important scheme for the diffusion of knowledge and religion was introduced to the notice of the public, he was ready to appear amongst its earliest advocates and friends. He attended the formation of the Sunday School Society at the King's Head, Poultry, where Jonas Hanway presided, in August 1785, and united in its first committee with churchmen as well as dissenters, in harmonious agreement to promote that system which has proved an extensive blessing to the nation.

In the year 1796, some proceedings took place in the Committee of Homerton Academy, which terminated in the expulsion of the learned and Rev. John Fell from the office of resident tutor, in a manner which Mr. Favell, and some other dissenting gentlemen, thought unmerited and severe. "They were not disposed to permit a venerable minister of the Gospel to sink under a load of years, of poverty and reproach. The only difficulty, says Dr. Hunter, was to find a proper channel in which their benevolence might flow. Mr. Fell's mental powers were still in full vigour, and might be employed usefully to the world, as well as honourably to himself; and deliberating on the subject, a *Course of Lectures on the Evidences of Christianity*, occurred to the mind of a gentleman of high respectability, Mr. Samuel Favell, who communicated his idea to those who were, in common with himself, the friends of Mr. Fell. It was eagerly embraced, as combining a variety of valuable and

important objects." The plan was accordingly proposed, and adopted with becoming spirit. Mr. Fell only lived to preach four lectures, and Dr. Hunter delivered the remaining eight. The whole course was attended by uncommonly crowded audiences, who derived high gratification and improvement from the series. These lectures were subsequently published, at the request of the managers and subscribers; and thus a powerful and permanent testimony to the truth of our holy religion was secured, by the happy suggestion of Mr. Favell.

Mr. Favell's connexion with the Revolution Society, naturally introduced him into the company of some of the leading political reformers of his day, who were powerfully excited by the extraordinary events of the French Revolution. They hailed with enthusiasm "the day-star of liberty" which arose over the vine-covered hills of France, but which so speedily sank amidst the darkness of anarchy and atheism. Mr. Favell, who was, of course, familiar with their sentiments, remarks:—"It has been often alleged, that the French war was the price this nation paid to preserve its constitution, though I scarcely knew, with the exception of Paine, any one of the most violent reformers that advocated the establishment of a republic in England. At this period I knew nothing of Paine's offensive opinions about revealed religion, and therefore did not shrink from his society. I once met him in company with Mr. Benjamin Flower, just after the latter had published his book in favour of the English constitution. A warm discussion arose between them; Flower charged Paine with a wish to destroy kings, to which Paine replied that he would not hurt a hair

of any crowned head in Europe, but would willingly melt all their crowns and sceptres. It is but justice to that unhappy man to add, that a few months after he voted, at the hazard of his life, for the acquittal of Louis XVI." Political excitement now assumed a frightful aspect in this country, and conscientious and patriotic men, on both sides of the great question, viewed each other with unnatural jealousy and party hatred. Mr. Favell shall describe his own circumstances at this afflicted period:—"About May, 1791, the King, George III., issued a proclamation against sedition, &c., and this became the signal of the most violent persecution against the reformers, who were regarded as pickpockets and assassins. The aristocratical party attacked the interests of their opponents, by injuring them in their trade and mercantile connexions. Church and King Clubs were formed in every parish; and often, when I was just going to bed, has a party drawn up before my house, to sing God save the King, with the design, doubtless, of exciting popular indignation against me." By these, and similar measures, and by vulgar attacks upon him, through some of the public journals, Mr. Favell was regarded by those who knew nothing of the benevolence of his heart, and the amenity of his manners, as a fierce demagogue, ready to rush forward to the commission of any political crime.

The effects of this prejudice he severely felt when he thought it his duty to attend at the celebrated meeting of the merchants and bankers of London, at Merchant Tailors' Hall, Dec. 4, 1792, to support Mr. Pitt in his contemplated French war. "The hall," says Mr. Favell's MS. "was crowded to excess, and the

platforms on each side. I had no intention to open my mouth, but my person was soon recognized, and there was an incessant cry of No Favell. The chairman, Mr. Bosanquet, was prevented from opening the meeting for nearly twenty minutes, many reformers present were knocked down, or ill used; providentially for me, I was near the chair, and could not easily be assailed. After great tumult the meeting was dissolved, and I was saved from violence in the house of a friend."

Had the valued subject of this memoir always dwelt in the stormy and ungenial atmosphere of political contention, his holier feelings and higher principles must have been impaired, but as it was the peculiar excellence of his mind to retain, amidst these turbulent scenes, great mildness of spirit and suavity of manners, so it was his felicity to know those sources of personal peace and social charity and good will, from which he drew new supplies of grace for every renewed trial.

About this period Mr. Favell removed his family residence to Camberwell, Surrey, where no church of the congregational order then existed, or in the neighbourhood, nearer than Deptford.

The mansion-house in that village had been occupied by the late Rev. W. Smith, M. A., who used it as an academy for youth, and feeling the want of a place of worship, he was enabled, by the assistance of his friends, to erect a meeting-house in the garden of his dwelling, in which he preached several years. During his residence there, we believe, there was no church formed, as Mr. Smith was a presbyterian, and associated with the Scotch brethren in London; but upon his removal in 1799, it was agreed to organize a Christian society of the congre-

gational denomination, in which Mr. F. assisted, and was enrolled one of its first members, a connection which remained unbroken until his death.

The course of events in Europe, doubtless, checked the political ardour of Mr. Favell, and he witnessed, with grief common to all the friends of freedom, the licentious progress of popular feeling in France, until they who had forsaken God, were forsaken by him, and left to endure one of the most oppressive military despotisms the world ever beheld.

On the violation of the short peace of 1802, on which he had moved, in the Borough of Southwark, an address of congratulation to the throne, Mr. Favell obeyed the call to arms, which resounded through the land, to repel the threatened invasion of the French army, and with great ardour joined a volunteer regiment, under Colonel Tierney, in which he was honoured with the appointment of Major.

Amidst all the excitement of the kingdoms of this world, Mr. Favell did not forget to associate with those who professed to advance the interest of that kingdom which is not of this world; and thus, when the Missionary Society, in 1795, and the British and Foreign Bible Society, in 1802, and the British School Society, in 1805, were respectively organized, he was found amongst their first counsellors and friends, and must be honoured as a member of that goodly company, who in these societies have achieved so much for the church and the world.

In 1805 Mr. Favell received from the church at Camberwell the strongest proof of their affection and confidence, by his election to the responsible office of deacon amongst them, and which he was enabled to sustain for more than twenty-five years, with ho-

nour to himself, and with much advantage to his brethren.

That energy of character which he discovered in political life, was often powerfully directed to advance the best interests of the dissenting community. In nothing was he more successful than in the formation of the Grammar School, for the children of dissenters, at Mill Hill, Middlesex. The idea of this foundation was first suggested to Mr. Favell by the late Mr. Fox, the distinguished advocate, and energetic friend, of the Lancasterian system of education. To combine the advantages of a strictly classical with a religious education, was a great object; and several meetings were held with ministers and other gentlemen of the Baptist and Independent denominations, which terminated in the formation of the Society, in 1807, to which Mr. Favell was appointed Treasurer. Extensive and healthy freehold premises, near Hendon, were viewed by the Treasurer and a few friends. "The house was old and decaying:—there was no room fit for a school; and," observed Mr. Favell, "my friends said, it would take more thousands than we had hundreds, to commence the projected institution. We paused and doubted, we took a walk upon the terrace, the beauties of nature cheered our hearts; we thanked God and took courage." The property was purchased, the school commenced, and, after almost eighteen years of diligent effort, during which period nearly a thousand youths were educated, Mr. F. had the high gratification of laying the foundation stone of the new and elegant Grammar School,* the classic portico of which now crowns the summit of Mill Hill;

an object that pleases the eye of the traveller, and must live in the imagination of many a youth yet unborn.

In 1809, Mr. Favell removed his business into the city of London, and was chosen to represent the Ward of Aldgate, in which he resided, in the Common Council Chamber. There he found an appropriate sphere for the exercise of his growing influence, and the display of his upright principles. To recount all his efforts in that court in favour of the cause of liberty, education, and municipal improvements, would be to transcribe a large part of its journals, and, therefore, it will only be expected that reference should be made in these pages to those exertions which resulted from his principles as a Christian and a friend to religious liberty.

Mr. Favell powerfully felt that aggressive war is a crime against God and man, and altogether at variance with the peaceful precepts of the Christian code. In 1816, the Treaty of St. Petersburg, by the Emperors of Russia and Austria, and the King of Prussia, was published, in which the three potentates recognized, perhaps for the first time in the history of the world, the Holy Scriptures as the basis of their respective administrations. Mr. F. regarded this as a favourable opportunity to give publicity to his Christian sentiments respecting war, by proposing to the Corporation an address to the Prince Regent, entreating him to accede to the late Treaty.

Although the Court did not adopt the resolutions of Mr. Favell, yet they were compelled to hear his benevolent and sensible address, which was subsequently published; and at the present political crisis, we are happy to give circulation to some of the just sentiments which that pamphlet contains.

* Vide the Cong. Mag. vol. 8, pp. 442--445.

"After the miseries inflicted upon our own country, and upon Europe, by the late war, it appears to me to be the highest act of patriotism and philanthropy, to excite a spirit of active discussion upon the causes and consequences of war, and to awaken popular vigilance against the recurrence of any war not founded upon justice and expedience, agreeably to our common maxim—'Prevention is better than cure.' Who did not rejoice that Mr. Fox prevented a war with Russia about Oeksaakoo? Who does not regret that we waged war with our American colonies—that we spurned the enlightened Franklin from our privy council, and rejected every proposal for honourable peace? Permit me now to consider your Lordship and the Court as a jury impaneled to try an issue between the king's ministers and our allies. Both agree as to the necessity of putting down the martial spirit which has been excited in Europe, but they differ as to the means of effecting it; and, perhaps, this may account for Lord Castlereagh having evaded so successfully the application of the Emperor of Russia to obtain his master's consent to the Treaty. Our Cabinet proposes to put down the warlike spirit by keeping 150,000 men in arms; while those Powers, whose dominions have been the seat of desolating warfare for twenty years, think that its spirit will be best extinguished by cultivating the arts of peace, and by the dissemination of Christian practice and Christian fellowship amongst mankind. In the Treaty upon which the motion for an address is founded, 'the parties bind themselves in the face of the whole world, both in the administration of their respective states, and in their political relation with every other government, to take for their sole guide the precepts of their holy religion—justice, charity, and peace; and invite all other powers to co-operate with them. The Emperor of Russia has published a manifesto, in which he declares, that 'the general conduct of sovereigns has been contrary to the principles of that religion derived from our Saviour, which teaches men to live as brethren—not in hatred and strife, but in peace and love.'

"Here no abstruse theological dogmas from Thomas Aquinas; no fanatic explosion of the fifth Monarchy-men,—who expected the temporal reign of Christ upon earth,—but the plain and obvious deductions from our common faith. Before I touch upon the main arguments deducible from Christianity, I shall suppose it will be conceded, that war in the abstract, divested of its splendours, which arise from courage and

valorous exploit, is degrading; inasmuch as it is an appeal to force, and a suspension of reason; and, therefore, with all its improvements, it is but refined barbarism, and stands directly opposed to every thing we respect in social intercourse—that the strong should overcome the weak. Suppose it had been inserted in the paper of business, that I hoped that all athletic and muscular members who approved my motion would attend, as the best means of insuring its success, your Lordship would doubtless have struck it out. But the great question of war ought to be viewed as it respects religion, morals, and humanity, and as it endangers the liberty and property of mankind. All religions, ancient or modern, may be considered (with the exception of the Jews) as Pagan, Mahometan, or Christian. The heathens consecrated war in their sacred mythology by the example of their gods; and, perhaps, by the no less powerful effects of Homer's Epics, the influence of which has been felt in all ages. I knew a boy who at five years old devoted himself to the Christian ministry; but, upon reading Homer at seven, he declared himself for war and chivalry. Mahomet avowedly propagated his tenets by the sword; and the destruction of infidels was rewarded with the highest enjoyments of paradise. Christianity is, therefore, the only religion to which the friends of peace can appeal; and in perfect consistency with its spirit, our church litany directs us to pray, 'From battle, murder, and sudden death, good Lord deliver us!' And if we suppose 10,000 parishes in England, where this prayer is put up once in a week, we call upon the Deity 600,000 times in the year to deliver us from war; while we continue, as a nation, to whet the sword with as much glee as the Indian wields the tomhawk, or as the Roman populace shouted at the bloody combats of the gladiators. I shall refer every consideration that respects a future life to your Lordship's chaplain in another place; but, doubtless, it will be allowed, that Christianity has two peculiarities, as it regards the present state—love to our enemies, and the annihilation of war: the former is a high attainment in morals, and the foundation of peace and brotherly love; the latter is uniformly maintained in those parts of Scripture which refer to the spread of the Gospel.

"The spirit of the Christian religion was announced by angels at the birth of our Saviour—'Peace on earth! good will to men;' and the prophecies which foretel its universal reception, are always connected with the extinction of war,

and the conversion of its deadly weapons into instruments of husbandry. And it is extraordinary, that Christian ministers pray from age to age for the accomplishment of these predictions, and yet seldom denounce war, or render their hearers averse to its enormities. They compose excellent sermons on fast and thanksgiving days, invoking the divine aid on the British arms, by sea and by land, and returning God thanks for their success. Some of their discourses indeed seem to make that success a test of the justice of the cause; as if war was an appeal to heaven;—as our courts of law, in the dark ages, tried questions of right by single combat, and female chastity by the fiery ordeal. How delusive are such inferences! The same haughty and ambitious chief was a conqueror at Austerlitz as well as at Marengo, although he was overthrown at Moscow and Waterloo.

“The common objection that war always has been, and always will be, would be conclusive, if we were of any profession but that of Christians. Nor is this war temper very consistent: for, at the commencement of hostilities, the most successful battles are chiefly valued as they lead to peace, especially if it is added, permanent and honourable peace; the brightest gem which adorns the Conqueror of Waterloo, is, that he obtained a victory that has established peace.

“The demoralizing effects of war are too palpable to need detail; they take away the flower of youth from the enjoyments of nature, far removed from the eye of guardians and parents, to be allured into indiscriminate and atrocious intercourse with the sex, and to be guilty of crimes, which, in former habits, they would have shuddered to repeat. The life of a soldier is full of dangerous extremes. Toil and privation prepare him for excess when opportunity presents; and what tone of virtue can always resist profligate example? How often was this confirmed by the proclamations of the Duke of Wellington in the Peninsula! Indigence, which results from disbanding soldiers and sailors, is a fruitful source of crime; and some writers have contended, that the morals of society have received more injury from the late war, than all the effects of education, and the distribution of the Scriptures, have been able to counteract.

“A clergyman in Wales declared, that the militia had brought vices into the country, which had scarcely been known before. With respect to humanity, the Abolition of the Slave Trade was justly considered as the brightest feature of the age, and its advocates well deserve

statues of renown and gratitude; but what are the horrors of that trade when compared with war! The Slave Trade was chiefly confined to Africa and the West Indies, and to men of colour; war desolates the globe. Wherever man is found, it teaches him to destroy his fellow-creatures, of every age, of every colour, and in every clime. The impressment of seamen is most barbarous. It is said, they are exposed to it by their profession; so the negro was said to be born for slavery; and some asserted, the slaves were made happier than in their own country. Thus habit reconciles us to injustice. The conscription of Buonaparte is never mentioned in England but with proud feelings of our superior liberty; while the brutal seizure of a sailor in the street is beheld with indifference. In war, men are brought in the prime of life to destroy each other without animosity, and when they would gladly greet one another with good fellowship; and who can describe the lingering torments of the wounded and the dying, together with the diseases inflicted upon the survivors! But we compromise these feelings with subscriptions for their widows and orphans, and sound the trumpet of national benevolence; while more are destroyed in one battle than have been cured or relieved in all the royal hospitals in seven years.

“That War is dangerous to liberty, is attested by every page of history. The Grecian republics, which from their ruins have supplied the world with the proudest monuments of art, which abounded with high-minded sons of liberty, with statesmen, orators, and philosophers, were prepared by the Peloponnesian war, and by internal commotions, for the Macedonian, and ultimately for the Roman yoke. The Roman wars produced a Caesar, and Caesar destroyed Roman liberty. The French Revolution was triumphant until the nation was goned by its enemies, and misled by its chiefs, to throw out the gauntlet of defiance against other nations; and then the glory of their arms only prepared them for the subversion of their liberty by a military chief. No nation has long obtained renown in military glory without the establishment of despotism; and thus our jealousy against a standing army is interwoven with every fibre of the British Constitution. The mischiefs of War, as it affects our finances, are too sadly felt by every class of society, agricultural and commercial, to need recital, especially as I have lately troubled the court, at great length, upon this topic.

“This indeed seems to be the most

sensitive part of public feelings, which have been so effectually roused against the Income Tax, and in petitioning for Reform in economy and expenditure—all this is good: but the savings of half a century are not equal to the costs of one war. Suppose, to put an extreme case, the Government had been so profligate as to have wasted the whole amount of that Tax, which is said to be 140,000,000, on placemen and pensioners; what is this in proportion to the costs of the late war, which are stated by Mr. Boyd at 2040,000,000? However laudable it may be to complain of the abuses of Government, if the people encourage them to go to war, by throwing up their hats at Lloyd's, and by such language as we have heard in this Court, about thrashing the American rascals, it is not honourable to our national character to object to pay for war."

The same benevolent principles led him, in Dec. 1818, to propose a series of resolutions in the Court of Common Council, and a petition to the legislature for revising the criminal laws, which were carried. The able address by which they were introduced contains a valuable collection of facts and opinions on that important question of domestic legislation.

The abolition of Slavery was an object which Mr. Favell frequently advocated, and when that distinguished Christian citizen and enlightened philanthropist, Granville Sharp, was removed to his heavenly recompence, Mr. F. proposed a resolution, which the Court adopted, that the bust of that venerable man, from the chisel of Chantry, should be placed in the council chamber.

Among other civic honours which Mr. Favell enjoyed, was that of Master to the Cloth Workers' Company, during the term of which office he invited the Dukes of Kent and Sussex to their festival, on March 25, 1814, when those royal princes avowed themselves the friends of education, and expressed their opinions of Mr. F. in terms which conveyed deserved honour.

N. S. NO. 71.

The extraordinary events connected with the return of the hapless Queen Caroline to this country, are yet in the remembrance of most readers. Mr. Favell, as an Englishman and a Christian, felt powerfully the treatment which that unhappy princess received from the late king, and therefore moved and carried a loyal address from the Corporation of London, to her Majesty on her arrival in England. And when the monstrous prosecution against her terminated, and she resolved to visit St. Paul's to acknowledge the mercy of God in her preservation, Mr. Favell, with other members of the Corporation, met her Majesty at the gates, and on his arm she leaned as she ascended the steps of the cathedral.

Some of the last, but not least, interesting acts of Mr. Favell's municipal life remain to be mentioned.

The formation of a library, in the Guildhall, for the use of the corporation, found in him a steady advocate; and by his casting vote, the Bridge Committee resolved upon the erection of the new London Bridge, which now stretches its majestic form across the Thames, a noble monument of national greatness, and a perpetual memorial of the public spirit of our lamented friend.

Though thus continually occupied by political business, Mr. Favell did not forget his Christian associations. He took a lively interest in the prosperity of the church at Camberwell. At the settlement of that lamented minister, the late Mr. Orme, at Camberwell, Mr. Favell stood up before the assembled congregation to narrate the circumstances which led to that event, and with much Christian feeling remarked,

"Upon the removal of our excellent friend and pastor, Mr. Innes, to Wey-

mouth, last Ladyday, we experienced many of the difficulties incident to a destitute church; we were as sheep without a shepherd; but we have gratefully to acknowledge, that these difficulties continued but a short time. During that period, a great spirit of harmony and fervent prayer was maintained among our friends; and we humbly trust, that those prayers have been graciously answered in the solemn transactions of this day.

"I have great pleasure in stating, that very soon after we had obtained the Rev. Mr. Orme to supply us for July last, his ministry became so acceptable, that the hearts of the people were united as the heart of one man, and they most earnestly requested him to take the charge of the pastoral duties in this place. We rejoice that he will this day again record his acceptance of that call. We humbly hope that the great Head of the church will attend this choice with a divine blessing, for the furtherance of the gospel in this neighbourhood; that the bond of union now formed upon earth, will be ratified in the Court of Heaven; and that he may be eminently blessed for the edification and establishment of this church and congregation; and, especially, that we may be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

When the University of London was projected, in 1825, Mr. Favell gave that great object his prompt assistance, enrolled his name amongst its shareholders, and was honoured with their confidence by his appointment to be one of the auditors of its accounts.

The Dissenting Deputies were originally associated for the repeal of the Test and Corporation Acts, in 1732, and were from year to year appointed by the congregations in London and its environs, which delegated them. Of this body Mr. Favell was long a member, and was upon its committee when measures were taken for the last and successful appeal to the legislature, for the abolition of those hateful laws. The influence he had obtained in the Court of Common Council, was

now most favourably employed on behalf of his dissenting brethren, for, on the 9th of May, 1827, he moved in the Common Council a series of resolutions in favour of the repeal, which were almost unanimously adopted. The speech he delivered was published, with a very useful appendix. He received from the United Committee their hearty thanks "for his great services on this and other occasions, to the sacred cause of religious liberty;" and it must have been truly gratifying to him to carry such resolutions in a court, which, on the preceding discussion of the question of repeal, had declared those acts to be essential to the existence of the constitution.

The advanced age, and rather declining health of Mr. Favell, induced him to announce, in Nov. 1829, by a public advertisement, to the citizens, householders of the Ward of Aldgate, his intention to withdraw from public life. This letter closes with the following pleasing retrospect. "In looking back to the history of forty years, filled with events the most extraordinary and momentous that have ever occurred in the annals of civilized Europe, it is gratifying to reflect that the constitutional principles, by which I endeavoured to regulate my conduct in early life, although they exposed me to much opposition and contumely, are now become the avowed sentiments of the ablest and best men of the age, and have, in many instances, been brought into efficient operation, for the benefit of the public, by the enlightened members of his majesty's government."

This announcement elicited from the Editor of the Times Journal a courteous testimony to his upright and benevolent life, which circumstance alone strikingly illustrates the preceding observa-

tions, as in that very journal, thirty years before, he was the object of the bitter invective, and vulgar banter, of its conductors. He had not changed, but the *times* were altered. His constituents, and his official colleagues, received his letter of withdrawal with sincere regret, and it was resolved that he should not retire from public life without a public expression of their regard.

The court of the City of London includes 26 Aldermen and 240 Commoners, and such was the esteem felt for Mr. Favell's character, that 12 Aldermen and 218 of the Common Council, with the Lord Mayor, united to purchase a superb piece of plate, to be presented to him as a token of their unqualified regard.

On Monday, April 26, 1830, the Common Council Chamber at Guildhall, was crowded by members of the Corporation, and many of the most respectable citizens, to witness the ceremonial of presentation.

The piece of plate was of ample dimensions, and ably executed by Mr. Benjamin Smith. It bore the inscription—"To Samuel Favell, Esq. Presented on his retirement from public life by 230 members and officers of the Corporation of London, in testimony of their respect and esteem for the ability and integrity which uniformly distinguished his conduct, and for his amiable and conciliatory deportment during the many years he continued a member of the Court of Common Council—26th April, 1830."

Mr. Favell, who on that day completed his 70th year, was attended into the Council Chamber by Mr. Alderman Wood on his right, Mr. Alderman Waithman on his left, followed by Mr. Oldham, Mr. S. Dixon, and a number of others

of the senior members of the Corporation.

The Lord Mayor said he felt great pleasure in having to present to Mr. Favell this testimony of the sentiments entertained by his fellow-citizens towards him for his long and independent course of service as a citizen and a representative of the people. His fellow-citizens were conscious that all his public acts had been occasioned by a desire to benefit the city of London, and mankind at large. He was equally respected by his fellow-citizens, as the independent advocate of constitutional freedom; by the religious world, as the steady asserter of the rights of toleration and freedom of conscience; and by philanthropists, as a promoter of education and reform in the penal code. His efforts as a promoter of the education of the labouring classes were early, constant, and distinguished. He had formed, and by the emulation he excited, had supported some of the first and most important public schools. It was impossible to calculate the results which had already been experienced, or those which might be expected of these institutions; but that they had accomplished much good was undoubted, for, bad as the labouring classes were, it was clear they would have been much worse, had not the instruction given at these schools maintained the purity of a large portion. Good moral actions could only be expected from good moral principles, and those could only be given by early and good education. Much might be expected from the improvement of education, and from the extension of schools; for the good obtained, or the good to be expected, his fellow-citizens and the country were largely indebted to him as one of the most able and successful labourers in the great work of improving his fellow-creatures. At all times an unhappy and mischievous apathy prevailed towards the work of removing general evils, and when those evils did not fall heavily or peculiarly on those who had the power to obtain redress, no exertions were made, and but for such men as would overcome that apathy, few improvements would be made. His exertions had been made in such a temper as to induce political opponents to forget their public hostility, and join in this tribute to the sincerity of his public conduct and to his distinguished private worth.

Mr. Favell returned thanks as follows:—

"My Lord Mayor,—Cradled in the
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City of London, the lap of British liberty, I appear this day, at the age of 70 years, to receive from my fellow-citizens higher honours than the prerogatives of the Crown are able to confer. To whatever extent the kindness and partiality of my friends may have over-estimated my deserts, I am bound to receive this magnificent present conveyed in such handsome terms by your Lordship, with the deepest gratitude, as the unsolicited, unbought, and voluntary tribute of respect from 230 gentlemen, consisting of the Lord Mayor, 12 Aldermen, and nearly the whole body of the Common Council and the officers of the Corporation. It is doubtless a magnificent gift, composed of one of the precious metals; but it conveys to me something infinitely more precious than the most costly metals can represent—the friendship, the affections, and the hearts of gentlemen, some of whom have known me nearly 50 years as a freeman of this city, 20 of which I have spent in the service of the Corporation. The ancients crowned with laurel the victors in the Olympic Games for their superior agility and strength, qualities, however esteemed in those ages, in which animals far inferior to man excel. If I may flatter myself with being honoured this day, for some consistence of character, and for a wish honestly to discharge my public duty, I hope it may be said the gift I have now obtained, like the dew of heaven, falls upon both the givers and the receiver. The Greeks were charged with ingratitude to those who had deserved well of their country, but the transactions of this day are not only consolatory to my declining years, but they hold out to public men a high and honourable principle by which their labours may be gratefully rewarded with the approbation of their fellow-citizens. I accept this present from individuals who, when assembled as a Corporation, compose the highest authorities of the first city in the empire, who are chosen annually to seats in this Court—seats which no wealth can purchase. I receive it with high satisfaction from the successors of those men, who, when their charters were violated by the Crown, made a noble stand against the encroachments of arbitrary power, and contributed to the establishment of constitutional freedom under the Princes of the House of Brunswick. I have much pleasure in the union manifested by all parties upon this occasion, and by the liberal conduct of a gentleman with whom I often differed in politics, but who has merged all those differences towards me in the kindest feelings.—

Without alluding to party topics, as it may be the last time I shall have the opportunity of addressing my friends in this Court, I cannot but remark one great alteration in politics, which has occurred in our own times—many of us remember when little advantage was expected from any party, but through the medium of an Administration, composed either of Whigs or Tories, but we have lived to see the influence of the press and the power of public opinion overrule and almost annihilate all parties. If such means should lead to those reforms which promote the interests and secure the constitutional liberties of the people, Great Britain, already famous for science and art, wealth and power, morals and religion, may be worthy the imitation of the whole world. With ardent wishes for the prosperity of the City of London, with many thanks to your Lordship, to the Chairman of the Committee, Deputy Oldham, and all its members, and the subscribers at large, I retire with gratitude which no time can efface."

Mr. Favell now returned to the bosom of his family and of the church, to enjoy that honourable repose, and to prosecute that devout preparation for another world which the infirmities and warnings of threescore years and ten required.

It was his lot, however, to be greatly distressed by the protracted affliction and eventual decease of his beloved friend, and much-honoured pastor, Mr. Orme, which contributed to loosen those ties which bound him to this world.

We are indebted to a respected member of his family, for the following interesting sketch of the last weeks of his life, and the features of his character.

"From the 26th of April, on which day he received the presentation plate, until the 20th of June, when he died, he was always cheerful and happy; he seemed to have thrown a load from his mind when he had dismissed all party and political pursuits, and had betaken himself with increasing watchfulness to the prepara-

tion for that last great change which came upon him, when, in all human probability, he seemed to have in prospect many years of a green and vigorous old age. Though by his kindness in assisting others, he had been troubled by some commercial difficulties, yet this did not affect the serenity of his temper, or induce that misanthropical state of mind which misfortunes brought on by the misconduct or ingratitude of others are too apt to occasion.

"In all the dispensations of God's providence he could trace a Father's hand, and having used the things of this world without abusing them, he could from his heart say, 'The Lord hath given, and the Lord hath taken away, and blessed be the name of the Lord.'

"His prevailing characteristics were a purity of mind almost unequalled, and a mildness of manner and deportment which was truly astonishing to those who, from the turbulent scenes in which he had often mingled, and in which he had played a conspicuous part, were prepared to find him—loud in voice, confident in manner, and overbearing in conversation—in short a perfect demagogue. He was in every respect the reverse of all this. *Suaviter in modo* was a motto which seemed to regulate all his movements in society, though, at the same time, he was never wanting in that firmness of purpose which becomes a virtue, when timidity and irresolution would be inconsistent with duty. Strict morality of conduct; the fear of any thing dishonest or dishonourable; the dread of a lie, or any species of deceit; and that purity of conversation, which shuns the least approach to licentiousness, attended him in a remarkable manner through life; and though these qualities may, in

the opinion of some, have deprived his conversation of that piquancy and finish which are furnished by *highly-coloured narrative*; yet there were, in his long and eventful life, so many great events, and so many illustrious names, with whom, in some degree, he had been connected, that no one could listen to him in company, without hearing much that was new and interesting. His mind was formed for higher pursuits, or rather for higher attainments than any he ever reached; he was early taken from school, and immediately became actively engaged in business; had he been a member of the legal profession, there is little doubt but that his ardour of mind, and natural gift of oratory, would have secured for him a very high standing in the country; he was an affectionate husband and father, and a kind master of his family. He was a true friend to toleration—to liberty all over the world—slavery never had a more decided opponent—he was averse to all monopolies, and no one rejoiced more in the prospect of their subversion—he was a Protestant Dissenter from principle, and gloried in the high and unblemished reputation of his forefathers, who were puritans. Connected with the formation of most of the religious institutions he took a warm and Christian interest in their success; he lived to see, in a great measure, the extinction of party spirit, and the commencement of a universal emancipation. To crown the whole, he was a believer in Jesus, relying upon his merits for the pardon of his sins, and for his acceptance with the Most High. Through a long life, he had been a consistent member and active officer of a Christian church, and was not ashamed of the profession he had made. On the Sabbath

which he began on earth, and closed in glory, after attending divine service twice at his accustomed house of prayer, he accompanied a young Irish minister of the Presbyterian body, with some members of his family, to hear the Rev. Mr. Melville, at Camden Chapel. That gentleman discoursed from the book of the Revelations, on the rewards and triumph of the just made perfect; he returned home much pleased, and mentioned to one of his family that he could listen to nothing that night after the blissful scenes which had filled his mental vision. It was noticed, that in his prayer at the family altar he embodied, in a remarkable degree, the leading points of the three sermons he had heard during the day. After taking leave of his children, he retired to bed at ten o'clock, and about half an hour after, having fallen asleep, he was heard to breathe hard three or four times; his affectionate wife flew to his bed side, and called his eldest son, but when he reached the chamber, the spirit of his father had fled for ever! Such a scene may be imagined, but cannot be described! His family were overwhelmed with grief, but he was unconscious of their sorrow; the slumber of time was only broken by the glory of eternity; that glory with which his last meditations were occupied. Well

may it be said, in the words of the historian, a little transposed, 'May the like happy serenity, and a death equally tranquil, be the lot of all those who in sincerity and truth are the followers of our Lord Jesus Christ.' 'May we die the death of the righteous, and our last end be like his.'

Thus terminated a long and honourable life, devoted alike to the service of civil freedom and Christian benevolence. For fifty years Mr. Favell's political consistency was admirably maintained, and his personal integrity was unimpeached and unimpeachable. He happily blended the lovely graces of the Christian with the sterner virtues of the patriot, by which he secured the affection of his friends and the respect of his opponents; and the last scene of his public life beautifully illustrated the saying of Solomon, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

We may thankfully acknowledge the influence of his Christian principles in the consistency of his public and private character, and close this imperfect notice by adopting the exclamation of Mr. Baxter on the death of Mr. Ashurst—"Oh what an honourable and happy city would London be, if all her officers were such as our deceased brother was."

REMARKS UPON THE SUPPOSED SCENE OF OUR LORD'S TRANSFIGURATION.

"Comme dit Saincte Jerosme (*Hieronymus, Ep. 27. ad Eusto*) montant sur le Thabor, on le Fils de Dieu s'est Transfigurer."

Doubdan. Voyage de la Terre Saincte. p. 577. Paris. 1657.

It has fallen to my lot, to hear several discourses upon the striking history given us by three of the Evangelists, of the Trans-

figuration of our Lord; and the scene of that memorable trans-action, has been invariably and confidently laid upon Mount

Thabor. I am aware that this opinion has been entertained by many of the Fathers both of the Greek and Latin churches, and is still maintained by the ignorant priests of those communities who infest *la Terre Sainte*; but conceiving it to be a gross mistake, originating in the superstition of an old doting woman—unsupported by any thing in the sacred text—utterly at variance with evangelical history immediately preceding the narrative of the event, and extremely improbable in itself, I employed an hour some years ago in committing the following considerations to paper.

Sandys, one of the earliest among the moderns who visited the Holy Land, has given us a minute account of the sacred places, said to be connected with the gospel history;* and still may the traveller, who is inclined to believe the ridiculous tales of monks and friars, (thanks to the Empress Helena,) walk down the *Via Dolorosa*, and behold upon the Mount of Olives, the print of the Saviour's left foot, (by the bye it was the print of the right that poor Bernard de Bredenbach saw in 1483,†) and read in Bethlehem the veritable inscription *hic de Virgine Maria Jesus Christus natus est*, and visit the sealed fountain to which the holy spouse in the Canticles is compared, but these are the mere assumptions of that most devout of pilgrims, the mother of Constantine, and will be rejected by the reflecting student of Holy Scripture as discordant with the sacred narrative.

* See Sandys' Travels. Lond. 1637.

† "*Et præsertim pedis dextri.*" Vid. Peregrinatio Sacra. Spir. 1490. The following certificate is given to pilgrims who visit the Mount of Olives, by the monks of the Franciscan convent. "*Mons Oliveti, ubi videntibus, discipulis, ad calis ascendit Dominus, suorum pedum vestigia in æternam relinquens memoriam.*"

Helena, supposed by some to have been the daughter of a British prince,* and by others of an innkeeper at Drepanum,† was evidently in her dotage when she visited Palestine. According to one of the Greek Fathers, she was upwards of eighty years of age when she undertook her journey. "*Paulo ante mortem, quam octogesimo ætatis agens oppetebat, stud ier fecit.*"‡ Few octogenarian ladies, as Dr. E. Clarke observes, exhibit equal enterprise. Monuments were erected and churches built by this female zealot to preserve the remembrance of peculiar events supposed by her there to have been transacted. Nicephorus Callistus states the number at above thirty. The discordance of many of these places with the gospel-history, was observed by the before-mentioned learned traveller in his journey, or as it has been more properly denominated, his "gallop" through the Holy Land. It is probable that Mount Thabor is indebted to the Empress Mother for the honour of a selection as one of the sacred places, as Pococke notices in his Travels, a report of a magnificent church having been built there, by her order, doubtless in commemoration of our Lord's transfiguration. Thabor, following the orthography of Eusebius and the other Greeks who write it *Θαβώρ*, is an insulated mountain situate about six miles from Nazareth, resem-

* "*Filia fuit unius Britannia Reguli, Coel nomine.*" Quaresmil. Historia Theologica et Moralis Terræ Sanctæ Elucidatio. Tom. II. p. 424. Ant. 1639.

† *Τὴν πόλιν Δρέπανον Ἐλενόπολιν τὴν μητέρα τιμῶν, προσηγόρευε.* Nicephorus Callistus. Historia Ecclesiastica. Gr. and Lat. lib. 7, c. 49. Paris, 1630.

‡ Theodoret's Opera. Gr. and Lat. lib. 1, c. 18. Paris, 1642.

bling, according to Mr. Jolliffe, "a cone with the point struck off." A sketch of it was taken by Dr. E. Clarke, who was prevented approaching it by tribes of revolted Arabs from the plain of Esdraelon, the "great plain," *μέγα πεδιον*, of Josephus, and the Taanach and Megiddo of scripture.* The mountain has been successively visited by most European travellers, Sandys, Doubdan, Pococke, Maundrell, Hasselquist, Van Egmont and Heyman, Burckhardt and Buckingham, the latter of whom has given us a drawing of its summit. In one part of the hill there is a grotto containing three altars, alluding to the three tabernacles which Peter desired to build, where the Latins perform service on the day of the transfiguration: in another part, where formerly existed a monastery of Basilians, the Greeks, pertinaciously opposing their brethren of the western pontificate, have also an altar, and perform their service on the same festival. The monks show on the side of the hill the spot where they say Christ charged his disciples not to tell what things they had seen till he was glorified. The tradition which connects this mountain with this remarkable event cannot be traced farther back than Jerome, who flourished in the fifth century, and is said to have finished his version of the Scriptures, now the Vulgate, at Bethlehem, where he is reported to have died. He adopted, doubtless, as the sacred places, the spots pitched upon by Helena,

and to his authority no great importance can be attached, as he is chargeable almost beyond any of the Fathers, with credulity and injudicious zeal.

The following facts may be advanced as arguments against the assumption that Mount Thabor was the scene of the Transfiguration.

I. There is nothing in the sacred text which countenances the supposition.

St. Luke merely tells us that "he took Peter and John and James and went up into a mountain to pray," ix. 28. St. Matthew is rather more explicit: he informs us "Jesus taketh Peter and James and John his brother, and bringeth them up into a high mountain *apart*," xvii. 1. A blundering criticism upon this passage originated the selection of Thabor as the mountain referred to. It was sagely supposed that the term *kar' ἰδιαν apart* related to the position of the mountain, and hence Thabor, on account of its being unconnected with any range of hills—an isolated eminence, was pitched upon as the scene of the event narrated. The inaccuracy of this criticism will be seen directly by any one conversant with the original. The expression obviously refers to the retirement—the withdrawing into privacy of the individuals spoken of, and not to the situation of the mountain, according to the sense assigned to it by Schleusaner in *loco privato, privatim, seorsim*. In the writings of the Evangelists the term frequently occurs, and always in this sense. The following instances of this may be adduced. "And when he had sent the multitudes away, he went up into a mountain *kar' ἰδιαν apart* to pray." Matt. xiv. 23. "And as he sat upon the Mount of Olives, the disciples came unto

* "Josephus, lib. 8. Antiq. cap. 11. *τὸ μέγα πεδιον* fuisse regionem cui præfectus erat Banaias filius Achilud scribit, pro quâ regione Sacer Codex Taanach, Megiddo, et Bethsachar substituit." Reiland, Palest. lib. 1, c. 55, tom. 1, p. 366. Utrecht. 1714.

him *kar' 'idiar privately,*" &c.—Matt. xxiv. 3. "And when they were *kar' 'idiar alone,* he expounded all things unto his disciples." Mark iv. 34. "And he said unto them, Come ye yourselves *kar' 'idiar apart* into a desert place. And they departed into a desert place by ship *kar' 'idiar privately.*" Mark vi. 31, 32. In exactly the same sense the word is used by Josephus, De Bel. lib. x. cap. 10. *σεφ. 5. ἀποστὰς δὲ τοὺς ὄντας ΚΑΤ' ἸΔΙΑΝ,* "having assembled the leading men *privately.*" St. Mark places this interpretation beyond doubt by attaching to the term the explicatory word *πῶρоче* "by themselves."

II. There is reason to conclude that Mount Thabor was a fortified place in the time of our Lord.

Whenever the mountain is referred to in sacred or profane history, it is generally mentioned as an important military station. As a post of consequence it is spoken of thirteen centuries before the Christian era; this character it sustained during the Roman wars in Judea, and in later ages during the ill-fated expeditions of the Croisades it was the scene of many a memorable contest. In the wars between the children of Israel and the hosts of Sisera, we find Deborah commanding Barak to draw toward Mount Tabor, and to take with him ten thousand men.—Judges iv. 6. Afterwards we read, "And they showed Sisera that Barak, the son of Abinoam, was gone up to Mount Tabor," v. 12. And again, "So Barak went down from Mount Tabor, and ten thousand men after him," v. 14. This shows us that even at so early a period Thabor was used as a military post: there the Israelites concentrated their forces: upon its summit Barak encamped his army: there he watched the motions of his enemy occupying the

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plain below, and from it he descended to battle with his foes. As upon no other part of the mountain, save the summit, so great a number as ten thousand could encamp; the probability is that then it was walled and fortified as belonging to Barak, thus forming the strong hold of the army he had collected to oppose them, who for twenty years had occupied and oppressed the land. The plain of Esdraelon, upon which, as before remarked, Thabor is situate, is spoken of by all writers as the most fertile part of the land of Canaan, extending for leagues like one vast meadow covered with the richest pasturage. This would render the place a peculiarly advantageous station for troops, as supplies could be easily obtained. Here, on several occasions, the Israelitish armies were gathered, and some of their most sanguinary conflicts fought. At Megiddo, contiguous to Thabor, Josiah encountered Pharaoh-Necho, and was slain by the Egyptian host. The plain of Esdraelon is mentioned in a decree issued by Nebuchadonosor calling its garrison (probably occupying Thabor) to his assistance. Judith i. 8. We have, however, positive evidence that during the wars with the Romans, Thabor was strongly fortified and garrisoned. Josephus mentions his having possession of it; surrounding the summit with a wall to defend himself from the troops of Placidus, the Roman general. After describing the siege and capture of Gamala, he remarks, that "Vespasian went about another work, independent of the former, during the siege; and that was to subdue those that had seized upon Mount Tabor; a place that lies in the middle between the great plain and Scythopolis, whose top is elevated to the height of thirty furlongs,

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and is hardly to be ascended on its north side. Its top is a plain of thirty-six furlongs, and all encompassed with a wall." This wall was built by Josephus in forty days, who was here stationed with a number of Jews under his command. Vespasian sent Placidus with six hundred horsemen against them, who finding it impossible to dislodge them by force, had recourse to stratagem. He succeeded in beguiling them by the appearance of friendship into the plain below, and immediately falling upon them, slew or made prisoners the garrison, and so got possession of the mountain. To this circumstance the tradition may refer, which speaks of a city being built on the summit of the mount, which sustained a five years' siege.

When the caliphs of the Saracenian dynasty subjugated the Holy Land, the fortifications of Thabor were repaired and strengthened. Hence in a letter addressed by Pope Innocent III. to the Sovereigns and Clergy promoting the Sixth Crusade,* he observes, "On the very spot on Mount Thabor where the Saviour shewed his future glory to his disciples, the Saracens have raised a fortress for the confusion of the Christian name." During the sixth Crusade, it was the scene of a sanguinary contest. At that time it was strongly garrisoned by the Moslems. A host of armed pilgrims, principally Hungarians, advanced to the attack of the fortress, but after having ascended the eminence, and advanced to its walls, the heroes of the cross were obliged to retire before the followers of the crescent. Thus it has been, in all ages, a favourite

place for encampment, "Jews, Gentiles, Saracens, Christian Crusaders, Egyptians, Persians, Turks, Druses, and Arabs, warriors out of 'every nation which is under heaven' have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Thabor and of Hermon."

Now upon the assumption of which we have such evidence, that Mount Thabor was a fortified military post in the time of our Lord, we have reason to conclude that it was not the scene of his Transfiguration.

III. The Evangelical history immediately antecedent and subsequent to the event, discounts the supposition.

The Evangelists inform us that six days previous to his Transfiguration, the Saviour was at Cesarea Philippi, the Paneas of the Romans, and known now by that name; and that afterwards he "*passed through Galilee*" and "*came to Capernaum.*" By examining the relative situation of Cesarea Philippi, Capernaum, and Thabor, we shall, I think, be satisfied that the latter place was not visited by the Saviour on this occasion. Paneas or Cesarea Philippi, is in the northern part of the Holy Land, on the road from Jerusalem to Damascus; Thabor is situate to the south at a distance, according to the best charts, of not less than fifty miles, whilst Capernaum lies east by north of the mount, at the distance of fifteen or sixteen miles. Now supposing the Saviour to have been transfigured at Thabor, we impose upon him a tedious journey of fifty miles in a very short time, when scenes of much greater privacy than a celebrated military station were just at hand in the mountains of Anti Libanus and Hermon. After he was trans-

* This letter was encyclical through all Christian Europe. See Labbe, Concilia, vol. 2, page 119—123.

figured, however, we read that "*he departed thence and passed through Galilee*" and "*came to Capernaum*:" now Capernaum and Thabor are both in Galilee, and are at such a trifling distance, that it could by no means with propriety be said that he "*passed through Galilee*" in journeying from the one to the other. These circumstances must, I think, necessarily bring us to the conclusion, that Thabor was not the scene of our Lord's Transfiguration—that that memorable event occurred in the northern part of the Holy Land, probably in the neighbourhood of Cesarea Philippi, where we are assured the Saviour was six days previous to the period when he revealed his glory to his disciples. Cesarea Philippi has on the north, east, and west, the range of Anti Libanus and Hermon, and it agrees best with the sacred history to suppose that one of those eminences was the "*high mountain*" to which the Saviour took his disciples "*apart*:" there they saw the "*fashion of his countenance changed*," and heard Moses and Elias speak "*of his decease*:" and

when the "*beautiful was vanished*," "*they departed thence*," "*passed through Galilee*," and "*came to Capernaum*," from whence "*he steadfastly set his face to go to Jerusalem*," that those things of which the heavenly visitants had conversed might be accomplished.

Of the present appearance of Thabor, Mr. Buckingham writes: "arriving at the top, we found ourselves on an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottos, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age."—"Sufficient evidences remain of its having been a place of great strength."—"There still remained the fragments of a wall on the south-east angle—on several blocks of stone there were Arabic characters in good relief."—*Travels*, vol. 1, p. 160—165.

T. MILNER.

THE IMPORTANCE OF RELIGIOUS EMANCIPATION.

(Concluded from page 473.)

THE important measure recommended in these papers cannot, with any degree of truth, be accused of intolerance. To knock the fetters from the innocent and harmless prisoner, to open the prison-doors, and to say to the prisoner, "go forth," will not surely be called persecution. Christianity, when uncontrolled by human power, is not only innocent and harmless, but inconceivably beneficial to society, and to man's immortal interests. Would it be

accounted intolerance, on the part of the legislature, to rescind its own penal laws in religion, to allow Christianity to take its own course, and work its own way, to afford equal favour and protection to all peaceable Christians, to make all denominations of Christians equally happy, by making them equally free? Would it betray intolerance, on the part of the subjects, to pray and petition the legislature to guarantee this impartial freedom to every worthy

member of the empire? How can we then, without the grossest ignorance or injustice, be charged with this odious crime for only recommending it from the press? Are we guilty of intolerance for recommending, on the grounds here stated, that every native Briton may securely enjoy his religion, his conscience, and his God, as he enjoys his estate, his health, and his life, without either the permission or the control of man? Is it intolerance to promote, in the most peaceable and friendly manner, the annihilation of intolerance? Might not Wilberforce, and Clarkson, and others, with equal truth and justice, be accused of this atrocity, for promoting, by every means in their power, the annihilation of slavery?

Those who are influenced by the amiable and dignified principles advocated in these pages, are very far from seeking to accumulate power, with a view to subvert the Established Church. They openly disclaim every such attempt, as equally opposed to their principles, their wishes, and intentions. They consider the kingdom of Christ "not of this world;" that its prosperity does not in the least depend on worldly power or influence; that coercive measures ought not to be used in the promulgation of religious truth; that every man has an equal right to judge for himself on all theological subjects; and that no means, besides those of persuasion, and prayer, and a pious example, ought to be employed to promote the religion of Jesus Christ. These are their leading principles, which constitute the ground and essence of their claims; and so long as they adhere to these just and honourable sentiments, it is impossible they should attempt forcibly to subvert the religious establishment of their country. Their

principles forbid them injuring the rights of others, and constrain them to leave to others the exercise of those rights which they claim for themselves. They undoubtedly wish to convince all parties, that no hierarchy devised by man, whether Episcopal, Presbyterian, or Methodistic, has any foundation in justice or Christianity; but so far are they from aiming at their subversion by the exercise of force, that if a single push of their finger would overturn St. Paul's, or demolish the Vatican, their principles will not allow them to raise their hand for such a purpose.

The want of a proper distinction between the church and the state, has produced great confusion on all subjects relating to ecclesiastical polity. They are two societies perfectly separate and distinct in their nature and constitution, their laws and government, their objects and ends. One is a civil or political society, instituted for the security of men's persons and estates against depredation and injury; the other is a religious or spiritual society, instituted, according to Scripture, for promoting an open profession of religion and the public worship of God—for the religious instruction of the people, and the salvation of their souls. The affairs of the state are regulated by the wisdom and prescriptions of the legislature; but the affairs of the church are under the gracious superintendence of God, and regulated by his unerring wisdom, as revealed in his holy word. The statute-book contains the laws and maxims of the state; the Bible contains the Christian code. Heaven and earth, therefore, are not more distinct than are these two societies in their nature, constitution, and administration; and a due attention to this

distinction, will preserve to each its indubitable claims, without the least degree of prejudice to either, or clashing among themselves.

When perfect religious freedom shall be permanently recognised by the statutes of the realm, and acted upon by the government of the country, all persons will be freed from the least apprehension of suffering on the score of their religion. A man's religion will then be no state crime. No one will be deprived of any part of his birthright for a scrupulous conscience; but all good subjects will enjoy equal protection in the profession and propagation of their theological opinions. As these are the grand principles of Protestantism and of Christianity; so the best governments tenaciously act upon them, as their greatest ornament, and glory, and security. This will not fail to sooth the sorrows, and heal the wounds of society, and every man will sit under his vine and his fig-tree with unspeakable delight. Every man, so to speak, will seek the road to heaven in his own way, without the least interruption from his brethren; and those who err will be pitied and instructed, not hated and punished—will excite charity and persuasion, not coercion and persecution.

This national improvement will fix the Christian church on its primitive and only proper foundation; and renouncing every species of domination and intolerance, will necessarily confine her influence and operations to promote the spiritual and eternal interests of mankind. Every man of talents and piety will stand on the same hallowed ground, and have the same prospects and encouragements in promoting the salvation of souls. Those "wholesome prejudices that bind the thoughtless to the religion of their

country," will indeed lose their influence; and the mysterious, but overwhelming charms of bigotry and superstition will sink to rise no more. The principal point of contention being removed, episcopal and other Christians will necessarily be brought to greater friendship and unity; while holy emulation and zealous co-operation to promote the grand objects of Christianity, will constitute prominent features in the character of different parties. The beneficial consequences of such a state of things, will be universal peace within our borders, and unexampled prosperity in the church of God.

It would be presumption to conjecture how soon the legislature will release the episcopal church from its intolerable bondage, and permanently guarantee impartial freedom to every worthy member of the empire. It has accomplished objects of much greater magnitude, and in the face of opposition much more formidable. The birthright of man is understood and appreciated; and man's accountability to God in all matters of religion, is now universally acknowledged in *theory*, and only wants to be equally acknowledged in *practice*.

The patrons of religious melioration are stimulated to exercise the most diffusive benevolence, by aiding the happiness of society—seeking the advancement of the Redeemer's kingdom—promoting the salvation of their fellow-creatures. They allow the Son of God to sit upon his throne, without a *partner*, without a *rival*, as the only Lord of conscience. They release Christianity from the most intolerable burdens—remove almost innumerable interruptions to its progress—consider man's religious obligations as subsisting between himself and God alone—

and refer every man's religious character to the decision of that day, when "God will judge the secrets of men by Jesus Christ, according to the Gospel."

On these important avowals, they may be allowed to agitate and announce their principles, without being stigmatized enemies to the good order of society, or to the best interests of man. Their principles enforce due obedience and submission to the civil government, as a fundamental point on which all sects and parties are agreed. Their allegiance is founded on principle, not bribed by secular advantage; therefore, those who infer their disloyalty from their religious principles, involve themselves in a labyrinth of error and delusion scarcely to be equalled.

The strength of states does not consist in oppressing, wounding, and dividing from the body, any one class of the community; but in making all worthy subjects their attached and unshaken friends, by guarding the constitution against partiality and injustice. The full exercise of religious emancipation, without at all interfering with the civil constitution, or weakening any one bond of the social compact, will unite and cherish all as the children of one common family. By the adoption of this measure, the bonds of society will be drawn much closer, and the affections of the people be more firmly secured to the enlightened principles of the government; under whose fostering care all her worthy subjects will be equally free and equally happy. But by exclusive coercions in religion, conscientious Christians are wounded, divided, persecuted, punished, without crime, and, in like proportion, the sinews and energies of the state are enfeebled; there-

fore, they are extremely prejudicial to the honour of the state, the strength of the nation, and the stability of the government. "I perceive no reason," says Paley, "why men of different religious persuasions may not sit upon the same bench, deliberate in the same council, or fight in the same ranks, as well as men of various or opposite opinions upon any controverted topic of natural philosophy, history, or ethics."*

Few principles within the range of human investigation can be more obvious, or more important, than those now stated; yet the human mind is most marvelously slow in learning the meaning of them, and in appreciating their various bearings on the conduct of man. Centuries after centuries these principles remained hidden deep from human thought; and, when brought to light, were opposed and rejected by the sordid upholders of secular institutions: but when we shall see them acknowledged as the sources of human action, and the rules of human conduct, we shall behold mankind in direct march towards honour, virtue, and happiness.

Those who imbibe these principles, most fervently love and venerate the civil constitution and government of their country; and cheerfully commit their cause to the favour of divine providence, the peaceful operation of time, and the gradual improvement of mankind. As knowledge increases, and their cause obtains calm and impartial investigation; existing prejudices and erroneous opinions will give way; the justice of their claims will be acknowledged by all wise and disinterested persons; and Britain, under whose fostering care the principles of freedom

* Paley's Philos. vol. ii. p. 339.

have been nourished and cultivated, will not be the last among the nations to wipe from her code, the opprobrium of penal laws in religion, and let all her children repose in peace beneath the shelter of complete religious emancipation.

Under the present improved tone of public feeling, it is deemed exceedingly preposterous that our ancestors, just emerged from popish darkness, should dictate to us what doctrines we shall believe, and what worship we shall present unto God!! The nation being freed from the yoke of arbitrary power, and from the thralldom of priestly domination, all ranks of persons *may* suffer themselves to be instructed—*may* yield to the evidence of truth—*may* believe the Gospel of Jesus Christ—*may* listen to the dictates of conscience, without any one to make them afraid. The darkness and slavery of the middle ages have passed away; and the same infinitely wise God who called our ancestors to attack the papal supremacy, is now directing Christians to assert the Redeemer's title to sway his own sceptre, and to govern his own churches. Placed in these propitious circumstances, will Great Britain neglect the favourable opportunity, and not attempt to perfect the great work of Reformation? This would betray a coolness in the cause of religion, only equalled by its own ingratitude; and the present age seems to be particularly marked out by the providence of God as most proper for annihilating every relic of anti-christian domination. That work, which was ever reasonable, and always necessary, is now practicable and safe; and, placed on these advantageous grounds, Christianity, unencumbered by worldly appendages, will again be suffered to breathe its

native air, and all classes of Christians be permitted to go to heaven without molestation.

To prevent the possibility of alarm, it ought to be distinctly understood, that the measure proposed by no means implies the proscription of episcopacy. The rights and claims of the episcopal church to the protection of the state, are equally just and powerful as those of any other church in the world. All penal restrictions in religion may be rescinded without the least encroachment on the natural rights of any individual in the land, and the episcopal church be fixed on the foundation of the church of God; and, on the adoption of this salutary measure, every bishop and clergyman, as well as every other member of the church, will continue equally firm and zealous in attachment to the episcopal form of worship; but, being freed from all its burdensome oaths, subscriptions, impositions, privations, and denunciations, this measure will confer not only unexampled honour on the government, but incalculable advantage on the nation and the church of God. The remains of ignorance and intolerance of former times cannot grow either wise or good by their antiquity; but are deformed protuberances on the body of English law, a public disgrace to the statute-book, awfully scandalous to professing Christians, and unspeakably injurious to the religion of Jesus Christ.

In pleading the cause of religious emancipation, we are not conscious of any want of deference or esteem for persons in the higher ranks of society; but, should any one think otherwise, we hope it will be imputed to a superior regard for divine truth and religious freedom. These are treasures too valuable to be relinquished, or any part of them to be

surrendered, either to gain the smiles, or to escape the frowns of men: we cannot give up these important claims, nor desist from prosecuting our just rights, till the state proclaim all her children free, by placing the whole and every part of man's religious accountability on the authority of God. This cause must eventually prevail; and till then, every inhabitant of Britain must witness our unwearied endeavours to promote that "liberty wherewith Christ hath made us free," refusing to be "entangled with the yoke of bondage;" we feel constrained temperately and steadily to pursue every measure which our happy constitution allows, for the recovery and security of that religious liberty which we wish the whole human race to possess, without asking whether we incur the frowns of mortals.

Those Christians, who imbibe the spirit of the New Testament, and on whose minds that blessed book is suffered to operate, are distinguished by a noble freedom from sectarian antipathies; and they rejoice in the peace and prosperity of all parties. To them, every man is a friend and a brother who consecrates himself to the glory of the Saviour; and no man can be free from bigotry who does not behold with delight the extension of the Redeemer's empire, though promoted by persons of other do-

nominations. Selfishness, under one or other of its modifications, may excite men to be zealous for a particular sect; but it is the benevolent impulse of Christianity alone, which fixes their hearts on all the compartments of the universal church.

The happy influence of this godlike philanthropy is manifest by improving the tone of our minds, by opening an extensive range for the gratification of our pious sympathies, by assimilating our views and dispositions to the church of the living God, and by maturing those principles in our hearts which unite us to men of every colour, and every clime, testifying the exercise of "faith, hope, and charity." Under this sacred influence, our souls are brought into a near approximation to the church triumphant; and, in proportion as we cherish these dispositions, we feel the beams of the latter day glory, and associate ourselves with the spirits of just men made perfect; who, on looking down from their celestial thrones, perceive not the barriers and enclosures which break Christians into different communions; but are attracted equally to every spot where unclouded and unburdened Christianity conducts all its pious votaries in one lovely train, to immortality and eternal life.

Tatbury.

B. B.

COMPARISON BETWEEN JEWISH AND CHRISTIAN TYTHES.

To the Editors.—THE communication from "Rusticus," in your last, suggested the following comparison between the tythes offered to the Jewish priesthood, and those which are claimed by the Christian clergy.

I. In their origin. The former

originated in the wisdom and authority of the divine command. The latter, in the ignorance, superstition, and destructive errors of an anti-Christian priesthood.

II. In the political and relative situation of their respective recipients. The receivers of the

former—the entire Levitical family, in all its branches, were excluded from the inheritance of land. The receivers of the latter are allowed to retain all which they derive from inheritance or bequest, or can obtain by purchase; and those usually receive the largest share who are most nearly allied to the great land owners of the country; while, under the misapplied designation of “the church,” they also hold very extensive portions in perpetual endowment.

III. In the differing nature of the respective climates and dispensations, Judea required but little skill or capital for its cultivation; while the English agriculturist has to till a cold soil, in an uncertain and ungenial climate, which requires much labour, and with it the risk of a considerable capital. The former dispensation was one of temporal promises, connected more especially with the fertility of the land, to attach the people to Canaan which God had given them. The latter dispensation, one of spiritual promises, to detach the affections from the earth, and refine and elevate the mind by fixing its expectations on heaven.

IV. In the obligations for inducing their payment. The former, entirely religious in their character—the commands of God only, addressed to a people supposed to be acquainted with the advantages of obedience, and ready to present their *willing offerings* to the Lord. The latter, entirely secular in their character—the laws of man only, addressed to a people presumed to be unacquainted with the reason and equity of the demand, and compelled to pay the *exacted dues* by the power of the civil arm, and the dread of a legal process. The former, being *actually* a part of a legal dispensation. The latter, *professing* to be a part of that dispensation

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which is peculiarly spiritual, liberal, and gracious. The former, involving a conservative principle to operate on the character of the ministers of religion themselves; inasmuch, as if through their degeneracy, they suffered religious impressions to wear out of the minds of the people, their own means of subsistence departed with them. The latter, devolving a deteriorating influence on the character of the ministers of religion themselves; inasmuch as while the civil rulers are contented with them, or can make them subservient to their worldly policy, they may become as indifferent to the religious interests of the people as they please, and may sink themselves, together with the people, into spiritual apathy and mere animal indulgence.

V. In the mode of their distribution. The former were enjoyed without *individual* preference or distinction, by all who, in the order of their respective courses, discharged the sacred offices, or performed the humbler services of the sanctuary. The latter are not only divided with notorious inequality, but those who perform the most labour commonly receive the smallest portion.

VI. In the manner of their consumption, under the law, the offerer himself, at the season of the religious festivals, with his family, the poor, the widow, and the Levite, feasted together upon the tithes. Under the Gospel, where the clergy can demand, they also consume the whole.

VII. In their effect upon the social and religious interests of society. As given under the law, they were adapted to diffuse peace, fellowship, and fraternal regard through all classes of the community; and to render religious services attractive, by connecting with them associations of pleasure

4 F

and enjoyment. As exacted under the Gospel, they create divisions, heart-burnings, and strife; and alienate from the ministers and services of a religion intended pre-eminently to unite and bless mankind.

Will your readers be kind enough to direct their attention to the positions which are involved in this comparison. If they are tenable (the writer thinks they may be firmly established), their development would vindicate the

wisdom of the Levitical institutions, and, consequently, the inspiration of the Old Testament; too commonly considered as the parent of all the priestcraft which has disturbed, defrauded, and oppressed the Christian world:—would exhibit Christianity in its unencumbered beauty and energy, and its clear and powerful beneficial bearing (in its unencumbered state) on all the diversified interests of society.

S.

THE PRINCIPLES OF CONGREGATIONAL NONCONFORMITY,

CONTAINED IN A LETTER ADDRESSED TO THE INDEPENDENTS OF THE NORTH AND NORTH-WEST OF IRELAND, BY AN ASSOCIATION OF THEIR PASTORS.

(Continued from page 522.)

THE very nature of Christ's kingdom demands that Christian fellowship be pure. Who are its subjects? Believers.* To whom was the ordinance of the supper dispensed by our Lord?† To believers;‡ Who only are worthy

communicants? Believers.* Over whom does Christ rule as the church's head? Believers.† Who enter the kingdom of God, or are subject to Immanuel? Believers.‡ For whom were all the ordinances and institutions of the church appointed? For believers.‡ Believers, therefore, and believers only, are fit subjects for a church's membership.

What apology, then, can be offered for the fearful practice of promiscuous communion that prevails? We know of no attempt at any but one,—one founded on a mistaken view of our Lord's parable of the tares and wheat. "Let the tares and the wheat grow together till the harvest," says Christ. "Let the tares and the wheat grow to-

* John xv. 16, 19.

† Matt. xxvi. 21, 25, 26, compared with John xiii. 27, 30.

‡ It is a commonly received idea that Judas Iscariot partook of the Lord's Supper when it was first appointed. How such a notion came to be generally entertained is utterly inconceivable. *Judas was not at the ordinance.* Christ sent him away before it was instituted. He was present, indeed, at the passover, and, when eating it, was informed by the Redeemer that he should betray him. Jesus gave him a sop; and "he having received the sop went immediately out." He not only went out; he was ordered to go out. On his receiving the sop "Satan entered into him." "Then,"—instantly on the devil's taking possession of him,—"said Jesus unto, *That thou doest, do quickly.*" He was overcome by the wicked one, was authoritatively dismissed by Christ, and departed from the room *during the eating of the passover.* The ordinance of the Supper was not instituted till afterwards; at the celebration of it Judas could not have been present.—Is the case of the traitor then

an argument for impure communion? It is an argument that tells most powerfully for the opposite,—for the exclusion or expulsion of all but genuine disciples. Compare Matt. xxvi. 17--24, with John xiii. 21--30, particularly verses 27 and 30.

* 1 Cor. xi. 27, 28.

† Eph. iv. 15, 16.

‡ John iii. 3. Matt. xviii. 3. 1 Cor. iii. 12--17.

§ Eph. iv. 11--16.

gether;"—say the impure communionists—"here is our authority—here the principle on which we act." But, *where*, we ask, are they to grow together? "In the church," it is replied—"in the church surely; for Jesus is speaking of it, and of it alone." He is not. He is speaking of the general dispensation of the gospel. Himself explains his language;—"the field is the world." The world, and not the church, is the place in which the wheat and tares are mixed.—But *who* sowed the tares? *who* mixes them with the wheat? *who* puts impenitent and believing together even in the world? *who* especially crowds them together in the church? Let Christ answer;—"an enemy hath done this." If this parable, therefore, be the authority for practising impure or promiscuous communion, this is the language of its authority:—"you are an enemy if you plant the wheat and tares together in the world; and what will you be, if you plant them together in the Church?"*

Allied to the principle of pure fellowship is another:—

7. *A firm discipline must be exercised upon offenders.*

Improper characters will creep in unawares to the purest and most circumspect communions.† The sin of a church does not lie in being over-reached and deceived by specious hypocrites—it consists in retaining them after their true spirit has been discovered. Even the apostolic churches were occasionally imposed upon;—and so must all be, so long as they have no supernatural power of knowing the heart. Hence the necessity of a strict and vigilant discipline,—one which not only excommunicates the grossly wicked, those who should never have been admitted,

but which rebukes the lukewarm, suspends the backslider, shuts out from fellowship all who say or do whatever is indicative of an unrenewed mind.

To *fine* and even to exclude those only who are guilty of scandalous sins is laxity in the extreme. Discipline must cut off, and in some instances solemnly "*deliver unto Satan*," many who are entirely free from every thing profligate or openly immoral.* "For, now I have written to you not to keep company if any man that is called a brother be a fornicator, or a covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat."† Lovers of money, slanderers, tale-bearers, unfair dealers, men of every stamp who breathe another spirit than the gospel's, are thus, equally with drunkards and the unclean, declared unworthy to eat the Lord's Supper. All such, as well as those that caused divisions,‡ the factious, and heady, and ambitious,—the church at Corinth were commanded to excommunicate. Though they had unawares admitted them, no pretext could justify their retaining them, after their real character had been made manifest. A decided and salutary discipline was to take its course on all;—all were to be separated from fellowship, notwithstanding the good neighbourhood, and decency, and fair character in the world, that some of them most probably possessed. They had proved that they were not *Christians*, and their being merely, in the world's estimation, *moral men*, could not entitle them to continue eating the children's bread.

The neglect of discipline is always charged upon the primitive churches that were guilty of it, as

* Matt. xiii. 24--30, 36--43.

† Gal. ii. 4.

* 1 Cor. v. 5.

† Rom. xvi. 17.

† 1 Cor. v. 11.

2 Thess. iii. 14.

a most offensive and aggravated sin. The church at Thyatira stood high in the estimation of Christ. He marks nothing but exemplary excellency in the majority of its members. Yet he had a few things against it, "*because*," he says, "thou sufferest that woman Jezebel, who calleth herself a prophetess, to seduce my servants to eat things sacrificed to idols." Because thou *sufferest* her! Was that all? And it was enough:—the mere omitting to excommunicate this teacher of error, was a sin that laid the whole church under his disapprobation.*

The church in Pergamos was one of the brightest constellations in the Christian hemisphere. For zeal, and devotedness, and a spirit of martyrdom, it was almost unrivalled. Yet the Redeemer calls upon it to repent, and threatens it with "the sword of his mouth." Repent or be punished for what? For the neglect of discipline. This was their only sin. "They had them that held the doctrine of Balaam, and them that held the doctrine of the Nicolaitanes." The mass of the members themselves were guiltless of heresy or offence; but they associated at the Lord's Table with men who ate what had been used in the rites of idolatry. This was their iniquity. Their executing discipline only on the scandalous, and not upon all who acted inconsistently with Christianity, polluted and condemned them as a church.†

Similar instances to those of Pergamos and Thyatira might be furnished from other churches. All were enjoined to "pull up roots of bitterness," "to purge out the old leaven," to have no fellowship with the impenitent;‡ and all were cen-

sured and threatened with severe punishment if their discipline became feeble and relaxed.

8. *The Kingdom of Christ is altogether spiritual—it is not of this world.*

The laws, ordinances, subjects, spirit, and entire structure of this Kingdom, are different from those of the kingdoms of men.* There can be no Scriptural establishment of Christianity. The gospel enjoins the utmost loyalty upon believers, but gives no power to the civil magistrate, either to interfere with their conscience, or to assume any authority over their religious ordinances.† *To support the gospel and the preachers of it*, is exclusively the work of God's own people.‡ Christianity and the state are not to be united. The Saviour's reign is altogether spiritual:—the power of civil rulers extends only to things political,—to man viewed as a member of civil society.¶ Politics and the gospel are perfectly distinct;—the kingdom of Christ, and the kingdoms of men, occupy spheres wholly different and independent.

Christianity was *first established by law* under Constantine the Great. That event was the grand inlet to corruption, and led the way to popery;—it was predicted by the apostles, and foretold as the beginning of desolations in the church. §

"My kingdom," said Christ, "is not of this world; my kingdom is not from hence."¶ It neither admits of incorporation with civil government, nor receives its temporal support. "God hath ordained that they who preach the gospel should live of the gospel."** They are chosen by Christian

* Rev. ii. 16—20. † Rev. ii. 12—16.

‡ Heb. xii. 15. 1 Cor. v. 7, 8. 2 Cor. vi. 14—18.

* Dan. vii. 13, 14, 27. Ps. xlv. 6—11.

† Rom. xlii. 1—11. Acts iv. 19.

‡ 1 Cor. ix. 7—11.

¶ Matt. xxii. 15—21. xx. 25, 26.

§ 2 Thess. ii. 3—10. ¶ John xviii. 36.

** 1 Cor. ix. 14.

churches as their pastors, and must accept patronage or presentation from no earthly power.* The prerogative of Christ as sole lawgiver in his church,—the protection of his ordinances from a desecrating and demoralizing influence,—purity of communion and a salutary discipline,—the limitation of Chris-

tian privileges to the genuine people of God,—the entire spirituality of the gospel weapons and laws and institutions,—the peculiar right of churches to choose their own office-bearers, and support their pastors;—these and all the other features of the kingdom of Immanuel, render its alliance with the state at once inexpedient, incongruous, and unscriptural.

* Acts i. 23—26. Matt. xx. 25, 26. Acts iv. 16—20.

(To be concluded in our next.)

SUGGESTIONS CONNECTED WITH A GENERAL CONGREGATIONAL UNION.

We have been favoured with several communications upon this subject, and regard the following as well worthy of the attention of those who are interested in the design.—We should also have published the letter of our valued correspondent *Tenez*; but the crowded state of our pages forbade. His important suggestion shall however be communicated to the Provisional Committee.—As we propose in the next number, to publish copies of the resolutions adopted by several County and District Associations in favour of the proposal, we shall feel obliged if the Secretaries of County Associations will forward to us by the 15th instant, any such documents which may be in their possession.—*Editors.*

THE project of a Congregational Union, which has been very forcibly advocated by your Correspondents, appears to deserve the best attention of our whole denomination.

It is an interesting coincidence, that at the moment you are promoting an important scheme for consolidating our body, a gentleman, whose name is identical with that of the most distinguished benefactors the cause of congregational nonconformity possesses, has proposed another very important measure, which is described in the following extract from a printed document now in private circulation:

“The Congregational Dissenters are, perhaps, the only religious denomination without any general co-operation of its members, for promoting the interest of the body, and promulgating those particular views of doctrine and discipline which they hold to be scriptural. They have neither place

nor opportunity for meeting together to confer on such topics, or to take, in concert, such measures as may be requisite for the preservation and extension of the civil rights of a portion of the Christian Church, more influential, perhaps,—were its strength but fully ascertained and judiciously exerted,—than any other denomination of Protestant Dissenters. In the management of the only library in the metropolis belonging to Dissenters, they have not, and it has been fully ascertained that they are never likely to have, any share. This state of things ought not surely to continue; nor, whilst most other religious denominations are taking prompt and effectual steps for extending the knowledge and information of their members, and devising the most effectual means for the maintenance and diffusion of their principles, can there be any reason why the Congregationalists should, as a body, be longer negligent of such important objects.

To promote their attainment, it is proposed to erect a building in the metropolis, to contain a select library, consisting chiefly of works on Theology and Ecclesiastical History, in the formation of which especial reference will be had to collecting books peculiarly relating to the body for whose use it will be principally established; and at the same time to afford a secure depository for the trust-deeds of Congregational churches and institutions, and a convenient place for holding the meetings of the ministers and societies connected with the denomination.

"To accomplish these objects, it is proposed, without delay, to erect, in a central and convenient situation, a respectable and very substantial building, to be specially adapted for the various purposes which it will be intended to answer."

The modesty of my friend has led him to withhold from this circular an important inducement, which he has already published anonymously in your pages (vide *Congregational Magazine*, Feb. p. 87,) "That provided such a library be erected upon a scale, and in a style worthy of our body, he is ready to contribute more largely and liberally from those stores which he has collected, than towards any existing public institution of the kind;" and to those who know what *those stores* are, this offer conveys the hope, that should the building be reared, no common collection will, without delay, be found within its walls.

Now, the formation of such an establishment, I conceive, is the business, and it should be, the property of the whole denomination; and I therefore beg to suggest to those gentlemen who are interested in promoting a *general union*, and in the *foundation of a library*, whether it would not greatly increase the in-

terest of each if *their plans were united*.

The same machinery would serve to bring both into operation, and the library would be a place of convocation, and a depository for archives, and would give the General Congregational Union "a local habitation and a name."

B.

Whilst I sympathize in the pleasure and hope so widely diffused amongst the friends of pure and unsecular Christianity, by the projected union of the English Congregationalists, I venture to submit to your editorial decision a few thoughts upon this interesting subject. Your able and lamented colleague, Mr. Orme, has remarked, in his *Life of Owen*, that unless Congregational unions have a sufficiency of business, they must be productive of evil, and would lead to interference. This design you plainly disavow; but we must suppose that the evil of interference would be best prevented by abundance of business of another kind, and that, therefore, the best pledge held out, at the commencement, will be the specification of objects of sufficient interest and magnitude. An annual meeting of delegates from the Congregationalists of all England ought to have objects of unquestionable utility and of immense importance. Without finding fault with your list of objects, it appears to me, that your first article, "The Extension of the Kingdom of Christ, especially in connexion with the Congregational Denomination," requires, in order to meet the sympathy and concurrence of our churches, to be more *specific*. Are we to look for its explanations and detail in the articles which follow? If so, I fear it will scarcely meet the wishes of the Christian public. The formation of new associations must be

a partial and temporary work; and to supersede the present mode of collecting for new chapels, though greatly important, would hardly wear an aspect sufficiently inviting to bring together annually the representatives of the congregations throughout England. "The Extension of the Kingdom of Christ, especially in connexion with the Congregational Denomination," is indeed a great and interesting object, but it is natural to ask *where* is this extension to be aimed at? May I, by way of suggestion, answer in *our Colonies*? Might they not be taken under the hand and watchful care of the Congregationalists of England? This would furnish a great and absorbing object, which would be likely to attract regard to the union in the first instance, and to keep up its interest afterward. Let the religious state of the colonies be ascertained, the progress of emigration watched, and arrangements made in sea-ports for supplying the emigrants, on their departure, with books. Moreover, let proper agents be prepared for preaching the gospel among the Colonists—stations sought out for them, especially among the fresh settlers: let them be supported until congregations are collected, and then the congregations aided, until they could bear their own expenses.

Motives for such a plan are not wanting. The unprovided state of the Colonies, relative to religion, the great and growing immorality of those portions unsupplied with efficient instruction, and the enormous increase of emigration, are weighty considerations.

It would, moreover, well accord with the first-declared object of the intended union, which is to extend the kingdom of Christ in connexion with congregational principles, to check the influence of the state in establishing and endowing *secular churches*, by diffusing a purer sys-

tem. Such a plan would also accelerate the triumph of scriptural views of the kingdom of Christ throughout the world. Each colony, whether destined to maintain its connexion with Britain, or to become itself a nation, would thus bear its part in spreading a pure and unsecularized Christianity through the earth. It may also be asserted, that there are facilities for the operations of such a plan. According to the published testimony of a resident of some years in Canada, congregations might, with becoming zeal and self-denial, be gathered among the farmers and peasantry; and it has lately appeared, by communications from Nova Scotia and New Brunswick, that *unendowed* religion succeeds better than that which receives government support.

Another consideration of some weight is, that such a system of congregational evangelization would keep our eyes steadily fixed upon the liberties of the colonies, and afford facilities for an enlightened resistance to the manœuvres and encroachments of ecclesiastical despotism.

Suppose that this object were undertaken upon a small scale, owing to the claims which press from other quarters upon the liberality of Christians, yet it would, doubtless, grow with the increasing resources of the congregational body: and in this case, a beginning of immense value would be secured. One church raised in Canada might soon multiply to several, and would, if favoured like its neighbour churches of the United States. If I am too sanguine as to the probabilities of usefulness in the Colonies, yet there surely can be no doubt, but that the congregational body might, through its union, exert upon those interesting portions of the world a powerful and delightful influence.

T. Q. S

POETRY.

CHRISTIAN TOKENS.

A deep, envenom'd dart,
A wounded, bleeding heart,
A painful, anguish'd smart,

Show Sin.

A sense of wrath divine,
A fear of pain condign,
A dread we can't define,

Show Guilt.

A weary, weeping eye,
A mournful, moaning sigh,
A bitter, piercing, cry,

Show Grief.

A new, and heav'n-taught care,
A wish that God may spare,
A humble, fervent, prayer,

Show Need.

A firm, believing look,
A resting on God's Book,
A stay—(though earth forsook),

Show Faith.

A soul without alarm,
A tranquil, soothing calm,
A sweetly, vocal psalm,

Show Peace.

A cheerful, happy mien,
A freedom from all spleen,
A glow that may be seen,

Show Hope.

A beam that shines by night,
A sense that all is right,
A transport of delight,

Show Joy.

A promptness to obey,
A caution not to stray,
A pleasure in God's way,

Show Love.

A steady, even walk,
A holy life, and talk,
A full ear on the stalk,

Show Truth.

A sinless, griefless state,
A bliss earth can't create,
A glimpse within yon gate,

Show Heaven.

THE OLD MEETING HOUSE.

I LOVE to see the ancient pile,
The venerated place;
Where many a holy man of God,
Has preach'd the word of grace.

I love to see the fine old seats,
All bronzed by lapse of years;
Its antique windows, small and dull,
Through which the light appears.

What, though no marble pillars stand,
Nor Gothic arches bend;
Nor "long-drawn aisle," nor altar rich,
Their fascinations blend.

What though no white rob'd priest is
seen,
Each passing Sabbath day;
Repeating prayers which often heard,
Unheeded die away.

Yet still I love this ancient pile,
Where our forefathers came;
A race of noble, holy men,
Confessing Jesu's name.

'Twas here, amidst the world's rude scorn,
They spent the sacred day;
'Twas here they worshipp'd, and con-
ven'd,
To hear, and praise, and pray.

'Twas here their little ones receiv'd
The mild baptismal sign;
And trusted him who said, I'll be
A God to thee and thine.

'Twas here they sat and took the seal
Of Jesu's dying love;
And now they're gone to take the wine,
All new with him above.

But still the ancient building stands,
And long may it appear,
Fill'd with a race of holy men,
Who shall their mantle wear.

G. VECTIS.

REVIEW OF BOOKS.

THE GREAT MYSTERY OF GODLINESS INCONTROVERTIBLE; or Sir Isaac Newton and the Socinians foiled, in the Attempt to prove a Corruption in the text 1 Tim. iii. 16. Θεὸς ἐφανερώθη ἐν σαρκί; containing a Review of the Charges brought against the Passage; an Examination of the Various Readings; and a Confirmation of that in the Received Text, on principles of General and Biblical Criticism. By E. HENDERSON, Professor of Divinity, and the Oriental Languages at Highbury College. 8vo. pp. 96. Holdsworth and Ball. Price 3s. 6d.

"THE principles of *general criticism*," applied to the elucidation of the sacred writings, constitute the elements of "*biblical criticism*." The knowledge of such principles is therefore of the highest importance, in order to a proper use of the facts and discoveries of revelation. To a certain extent, every serious student of the Bible is engaged in the business of "*criticism*." He reads, that he may judge; and he judges according to some principles and laws of interpretation. If he adopt different rules of interpretation in the study of the scriptures from those which the common sense and experience of mankind would lead him to apply to the interpretation of any other record, he ought to know why he departs from general principles in this special case; and if he cannot show cause, and is really a sincere and honest inquirer, it is incumbent upon him to re-examine the entire structure of his belief, that he may "be ready to give an answer to every one that asketh a reason of the hope that is in him."

It cannot be too strongly impressed upon the students and expounders of the sacred text,
N. S. NO. 71.

that the *grammatical* sense of scripture, and not the popular, or even systematic use of it, is the true key to its interpretation. But the grammatical sense includes much more than the construction of a passage according to mere syntactical rules. Grammatical analysis requires a thorough investigation of the import of terms and phrases. Whatever in the manners and customs of mankind, or their known opinions, can be brought to bear upon the elucidation of passages, forms a part of the apparatus necessary to the interpretation of an author. It is obvious, that in order to a satisfactory prosecution of such inquiries, it is desirable to possess and apply, as much as possible, the assistances furnished by a correct acquaintance with the history of those, whose language, or opinions, may be the subject of inquiry, that in interpreting any given record, we may place ourselves in the relative position of the parties directly concerned in the testimony we are examining. If on such principles, we should endeavour to ascertain the meaning of any ancient author, there is no reason why we should adopt a different procedure in the investigation of the sacred writings. Suppose a passage to occur in Aristotle, the precise import of which might be doubtful, in what manner would the general principles of criticism lead us to proceed, in order to arrive at a determinate conclusion? To aid our supposition, let us imagine that we lived before the invention of printing. The *first* question, in such a case, would naturally respect the direct and obvious

meaning of a received or admitted reading of the passage as it might be found in ordinary copies of the work. If some copies contained a different reading, the inquiry would then respect the the character and credibility of such copies. This would lead to an investigation of their date, the history of the manuscripts, the places where they were first circulated, and the known opinions of the parties who might have written or circulated them. As various and opposite sects in philosophy might, and we know for ages did, cite the authority of the great Stagyrice, in support of their respective peculiarities, we may easily imagine that, in some cases, the examination of a doubtful passage might involve no small research into the history of opinions and of parties; and that the probability of the corruption or alteration of the original text would depend on the strength or deficiency of inducements to make such alterations as might exist in the prejudices, or prepossessions, of the transcribers, or of those who superintended and sanctioned their publication. It is evident that, in such a case, the *number* of copies would be of no weight, if it could be shown that some one copy of a specific date, and anterior to the rest, had been the *first* copy. But if independent sources had been the origin of any given number, then the value of each would be judged of by the separate and distinct authority of the copies themselves. In the event of such an equiponderance, as might render it difficult to determine which of two given readings was the genuine text, auxiliary aid might be derived from *versions* and from *citations*, in contemporary or posterior authors. But as these might have been influenced, more or less, by the

manuscripts or copies they consulted, it would be requisite to ascertain how far these sources were, or were not, affected by the causes which might impair the integrity of the respective versions or citations. Thus a variety of difficulties and probabilities would be naturally suggested, so as to give scope to theorising and speculation respecting the value of authorities and the adjustment of contending claims. It is easy to imagine how separate parties might be formed, arising out of the different modes of classifying the copies, and arranging the respective amounts of evidence, on questions purely philological, which might be themselves sources of influence, giving, in numerous cases, a bias to the mind in favour of certain conclusions, which might be the exact converse of those adopted in other and different circumstances.

We have been led to this familiar illustration to explain and account for the fact, that those who adopt the same general opinions respecting the meaning and interpretation of the sacred scriptures, may nevertheless, on various questions of a purely literary character, adopt different hypotheses, and be, consequently, induced to form different decisions.

It cannot, however, be doubted that opposing systems of theology have had the most powerful influence in critical inquiries. Whatever may be the consciousness of impartial intentions, men are, and must be affected by their known and established principles of belief. Here, perhaps, a plain and unlettered reader might ask, how can there be, on rational grounds, any established principles of belief at all, amidst these diversities and collisions? It may be answered:—abstract all the disputable portions of the sacred

text, we mean the passages which, on *purely literary and critical grounds*, are so debateable, that different opinions might be formed; and let the inquiry, as to the sense of scripture, be determined by passages about which there are no various readings, and on the precise grounds alleged, no scope for diversity—it may then be safely affirmed, that there are still provided, ample and abundant sources of information, from which to arrive at the most decisive conclusions respecting all the principles of revelation. Now if on such principles, a certain definite system of theology be founded, it is scarcely possible to be *uninfluenced* respecting the reading of a disputed passage. Unconsciously the mind is led, and we maintain naturally and even honourably led, to wish that what is doubtful *may* be proved to be accordant with what is received on other and separate grounds, as undoubted. Whether a man be a Trinitarian, or an Antitrinitarian, if he be an upright man, and convinced of the importance and value of his own principles, it is natural that he should wish to have those principles, (though they rest, in his estimation, for their *main* support on the authority of undisputed passages,) in no degree weakened by the withdrawal of either direct or presumptive evidence. Suppose that, on either side, an advocate may believe that he has good and sufficient ground, even though he may lose the aid of passages he has been accustomed to regard as authorities, is it *improper* that he should wish to retain them, and be unwilling to give them up?

To this we answer, let him give them up, the moment he is convinced that they are not valid and tenable. The cause of truth requires not doubtful evidence; but,

if, on any given question respecting a disputed passage, the proofs on each side are so nearly balanced, that a decision on principles purely literary, is either difficult or impossible, then, we contend, it is not only natural but right and proper, that *general principles*, founded on the authority of undisputed texts, should be allowed to affect our estimate of the sense. In fact, the application of such principles is only a part of those inquiries on which the *internal* evidence is established in corroboration of a certain sense, where the meaning of the text may be rendered dubious, by the collision of external authorities.

All these reasonings, it may be said, are abstract and hypothetical, and might be applied to the support of opposite and contradictory systems. Be it so—the contest is removed from doubtful passages, to texts about which there is no ground for mere philological debate. Now it strikes us, as a fact worthy of attention in the controversy between the Trinitarians and their opponents, that the principal passages on which Antitrinitarians rest the chief support of their sentiments, are those which are thus philologically considered doubtful. There is, therefore, an obvious inducement on their part generally, to withdraw them from their support of an opposite system. An “*ex-parte*” case is at once created by their known hostility to the received doctrines of Christianity. It is with them a question in which the negative of their allegations is the decisive refutation of their system. Such is not the predicament of their opponents. Numerous and explicit declarations, presumptive reasoning, matters of fact, and illustrations of sentiment and feeling, are all in direct opposition to

the shrivelling and neutralizing processes of their criticism. On the other hand, if in their merely philological contests about a few passages, they were allowed to have succeeded, which is by no means granted to them, the utmost result to their system is, that such passages can no longer be adduced as testimonies against them. After all, they yield *their* system of theology no support; while the great body of arguments, strictly cumulative in its character, by which the doctrines commonly termed orthodox are upheld, remains unimpeached and unimpeachable.

But this concession is not made to them, under any impression that their critical skill is triumphant, even though their argumentative proofs, on general grounds, were viewed as defective. Their pretensions *as critics*, have been amply and satisfactorily disproved by modern defenders of the true faith; and while the able dissertations of Horsley, Magee, and Lawrence, among the episcopalians, and Smith, Wardlaw, and Stuart amongst the British and American Congregationalists, remain as proofs of consecrated talent and philological acumen; the friends of truth have no reason to shrink from any comparison that may be instituted, or any scrutiny, however rigidly conducted, into the labyrinths and recesses of critical speculation. We have assuredly recorded, in these conjoined *triumviri*, names of a high order in the "defence and confirmation of the Gospel," in reference to whom, the disciples of an unperverted Christianity may well feel grateful exultation.

The inquiry before us, is one which justly entitles its esteemed author to high commendation. Whatever may be the opinion formed of the result of his

researches, we cannot but applaud the temper and ability with which he has prosecuted the investigation. Yet, on this very account, we regret that Dr. Henderson has acted, as it strikes us, unadvisedly in the *annonce* of his book. Whatever disingenuousness, any advocates of the exclusive humanity of Jesus Christ may evince, in associating the names of Sir Isaac Newton and others, with themselves, who, if they were now alive, would shrink with holy abhorrence from the imputation of modern Socinianism, we feel surprised that with this conviction, our respected friend should have done for the abettors and supporters of that system the very thing, which they would wish to be done! He has linked together the name of "Sir Isaac Newton and the Socinians" in such a manner as at once to convey to those who see only the title-page of his work, the impression that the Socinians may justly claim the celebrated philosopher as of their party. To this it is no reply, that Dr. H. has endeavoured to prevent that impression in the pamphlet itself. The juxtaposition of names, unqualified as it is, conveys the idea, and so far subverts the cause of Socinianism! We wish too, for the sake of the truth itself, and in order that the purity of its triumph might have been in every respect unsullied, that the inquiry had been unconnected with the names of sects and parties. As it is a literary and critical investigation, its result would have been more satisfactory if it had been exhibited without reference to the question as affecting religious parties. One obvious reason may be assigned for this feeling. Dr. Henderson knows that all are not Socinians, who think the received text an unsupported reading;

and he has himself referred to Dr. Jones, an advocate of Socinianism, who contended for the integrity of the received text. Now in this known state of opinions amongst learned men, it should not have been made a question of party at all; nor have led, even by remote implication, to the conclusion, that any man is in alliance with "Socinians," who may happen to agree with them on a question of pure criticism.

We come now to the inquiry before us. The received text in 1 Tim. iii. 16. asserts that "GOD was manifested in the flesh." (ΘΕΟΣ ἐφανερώθη ἐν σαρκί.) This reading is supported by the general and concurring authority of one hundred and seventy Greek manuscripts, all the Greek fathers, and four ancient versions, made at various times, and altogether independently of each other. These versions are the *Philoxenian Syriac*, made between the years 488 and 518, and the MSS. which formed its basis are supposed to have contained the text of Origen; the *Arabic* of the Polyglott, of uncertain date, but according to Michaelis and Hugg, between the seventh and eleventh centuries; the *Slavonic* version, one that is very literal, and made from Greek MSS., in the ninth century, though they must have been of much earlier date; and the *Georgian* version, made about the year 600.

The "hundred and seventy MSS." are all distinctly specified, and exhibited in tabular order. We frankly confess that there is something approaching to the "*ad captandum*" style, in this array of the evidence, because the value of *number* is equivocal, and the real authority of an induction must depend on the proof that MSS. are not copies of each other, but are capable of being traced to

separate and independent sources. It is obvious that two MSS. of an undoubtedly distinct origin, supporting a given reading, may be of more value than a hundred with a different reading, if they be all derivable from one source. The real question lies between the "*one*," and the "*two*;" and after all, the *one* copy may exhibit the true lection, because there may be circumstances connected with that *one* authority, which may cause it to preponderate above the *two*, with another reading. Still this preponderance would not be derived from the *number* of copies, but from other sources of evidence.

In the present instance, the opinion *against* the received text rests on two classes of arguments, and is maintained by two separate modes of proof, both of which appear to us inadequate and unsatisfactory. The first maintains that the text ought to be read ὁ ἐφανερώθη ἐν σαρκί. The Latin versions support this reading; but the only MS. which has been adduced in its support is the *Codex Claromontanus*. Yet even this testimony is doubtful. "At present," says Dr.

Henderson, "this codex reads ΘC, the abbreviated form of ΘEOC. This Wetstein acknowledges, but maintains that it reads 'O a *prima manu*, and wonders that Beza should not have observed it. Woide, however, an able judge, who afterwards most carefully examined the MS., declares that it is not the whole, but only part of ΘC that is from a later hand. Most of the circle in the theta, and the stroke of abbreviation above the word, have been freshened with black ink; but the horizontal stroke within the theta has not been rewritten, but remains, with the rest of the letter, pale and unaltered."

—p. 26.

Dr. H. afterwards observes,

that "it is evident that this MS. was written in the West of Europe, not only from the circumstance that the Greek letters betray a Latin Librarian, but also from the position of the Epistle to the Hebrews, which is placed after the other books, agreeably to the custom of the Roman church, by which that epistle was, for a considerable time, rejected. The opinion of Professor Schmidt, of Geisen, deserves attention; 1 Tim. iii. 16, *ὁ ἐφανερώθη* is entirely occidental. The passage is not found at all in the more early writers of the Western Church; but it frequently occurs after the third century, and all the Latin fathers, as well as all the MSS. of the Latin version, have this reading, which is still preserved in the Vulgate. It cannot, therefore, be doubted, that it was peculiar to the old Latin version, and is indebted to it from its authority; for it must ever remain uncertain whether it originated in Greek MSS. at all, or whether the author of this version had merely some copy before him, in which the last letter of the word OC was faded."—p. 28.

Dr. Henderson then refers to the versions which support this reading, and for which Sir Isaac Newton contends as the genuine text. All agree that the MSS. of oriental origin, with the doubtful exception referred to, and all the Greek fathers, together with the most ancient versions, do not sanction it. How the Itala or old Vulgate obtained it, is a difficult inquiry. This is evidently the principal source of all the versions and citations which support this construction. If by "the mystery" (*μυστηριον*), to which, of course, they must refer the article, the Western fathers understood, the admitted fact of the *Incarnation*, they would consider the divi-

nity of Christ as involved in the term itself; and that "the mystery" had in their estimation, this reference cannot be doubted. This is evident from the passages cited by Sir Isaac Newton himself in the letter recently published.

The principal argument employed by this celebrated philosopher, in support of his opinion, is founded on the use made of this text by Cyril, Bishop of Alexandria, in his controversy with Nestorius. We shall present Newton's own statement of the case, that our readers may perceive the entire force of his reasoning.

"In like manner Cyril, the grand adversary of Nestorius, in his three books *De Fide ad Imperatorem et Reginas*, written against him in the beginning of that controversy, did not reprehend him, as if he had cited the text falsely, but only complained of his misinterpreting it; telling him, that he did not understand the great mystery of godliness, and that it was not a created thing, as he thought, but the Word or Son of God; and arguing for this interpretation from the circumstances of the text. And, first, in his book *De Fide ad Imperatorem*, sect. 7, he has this passage; 'Πλανασθε, μη εἰδότες τὰς γραφὰς' *μητε μὲν τὸ μέγα τῆς ἐνσεβείας μυστηριον, τούτεστι Χριστον, ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι,* &c. 'Ye err,' saith he, 'not knowing the Scriptures, nor the great mystery of godliness, that is Christ; who was manifested in the flesh, justified in the spirit.' By this citation it is plain that he read *ὃς*, using one of these manuscripts which, by understanding *Χριστον* for *μυστηριον*, turned *ὁ* into *ὃς*: and, by way of interpretation, inserting *τούτεστι Χριστον*, which in those manuscripts was to be understood; unless you will say that he turns *θεος* into *ὃς*, which is very hard. For had *θεος* been in this text, he would not have said *μυστηριον, τούτεστι Χριστον, ὃς ἐφανερώθη*; but *μυστηριον, Θεος, τούτεστι Χριστος ἐφανερώθη*, putting *Χριστος*, not for *μυστηριον*, but for *Θεος*. For *Χριστος* and *Θεος* are more plainly equipollent than *Χριστος* and *μυστηριον*. And

making *Χριστος* and *μυστηριον* equipollent, he makes *μυστηριον* the nominative case to *εφανερωθη*: and therefore read them joined in this text by the article *ος*. Had he read *Θεος*, he would never have left out that authentic and demonstrative word, and by way of interpretation for *μυστηριον Θεος* written *Χριστον ος*. For this was not to argue against Nestorius, but to spoil the argument which lay before him. Neither would he have gone on, as he does, within a few lines, to recite the same text, putting *λογος* by way of interpretation for *μυστηριον*; and after to propound it as his bare opinion, that the Word or Son of God was here to be understood by this mystery, and to dispute for this his opinion, as needing proof out of other texts of Scripture, as he does after this manner: * 'Moreover,' saith he, 'in my opinion, that mystery of godliness is nothing else than he who came to us from God the Father; the Word, who was manifested in the flesh. For in taking the form of a servant, he was born of the holy God-bearing Virgin,' &c. And then, after many other things, he, at length, in sect. 23 and 24, concludes, that 'this divine mystery is above our understanding; and that the only-begotten, who is God, and, according to the Scriptures, the Lord of all things, appeared to us, was seen on earth, and became man.' This he makes not the text itself, but the interpretation thereof; and from the preceding disputation, concludes it to be genuine.

"Again, in the first of his two treatises, *De Fide ad Reginas*, near the end, he cites the text, and argues thus against the interpretation of Nestorius. 'Who is he,' saith he, 'that is manifested in the flesh? Is it not fully evident, that it is no other than the Word of God the Father? For so will that be a great mystery of godliness (which was manifested in the flesh); he was seen of angels, ascending into heaven; he was preached to the Gentiles by the holy apostles, he was believed on in the world: but this not as a mere man; but as God born in the flesh, and after our manner.'

"So also in his second book, *De Fide*

* "Εη γαρ αν ουχ ετερον ομμαι τι το της ενσεβειας μυστηριον, η αυτος ημιν ο εκ Θεου πατρος λογος, ος εφανερωθη εν σαρκι. Γεγεννηται γαρ διη της αγιας παρθενου και θεοτοκου, μορφην δουλου λαβων."
—Cyril de Fide ad Imperatorem, Sect. 8.

ad Reginas, he cites the place again; and then argues upon it against the opinion of Nestorius after this manner; 'If the Word, being God, is said to become a man, and yet continue what he was before, without losing his Deity, the mystery of godliness is, without doubt, a very great one; but if Christ be a mere man, joined with God only in the parity of dignity and power, (for this is maintained by some unlearned men,) how is he manifested in the flesh? Is it not plain, that every man is in the flesh, and cannot otherwise be seen by any body; how then was he said to be seen of the holy angels? For do they not also see us? What was there therefore new or extraordinary in Christ, if the angels saw him such a Man as we are, and nothing more,' &c. Thus Cyril goes on to give his reasons why that which was manifested in the flesh, was not a mere created Man, as Nestorius interpreted, but the eternal Word, or Son of God; all which would have been very superfluous and impertinent, if God had then been expressly in the text.

"Seeing therefore Nestorius alleged the text to prove, that it was a created thing which was manifested in the flesh; and Cyril, in confuting him, did not answer that it was God expressly in the text, nor raise any debate about the reading, but only put another interpretation upon the text than Nestorius had done; arguing with Cassian, that in the text it was not a mere Man, as Nestorius contended, but a great mystery of godliness; and by consequence Christ, or God the Son, which was manifested in the flesh; and labouring by divers other arguments to prove this interpretation, it is evident beyond all cavil, that Cyril was a stranger to *Θεος*, now got into the text; and read *ος* or *ο*, as Nestorius and Cassian did."—pp. 73--77.

From this citation, in which there appears considerable plausibility, it might be inferred, that the reading of the text was as Sir Isaac has stated. But other passages in the writings of Cyril, without doubt exhibit *θεος* as the reading. From this circumstance Newton supports the charge of a direct and wilful "falsation" of the text by the Greeks; and this charge he has repeatedly stated; though, as it appears to us, altogether without foundation. The state of parties at that period

would have exposed such a proceeding to instant detection, and the disclosure would have thrown merited obloquy on those who had committed it. Dr. Henderson has remarked, that the dispute between Cyril and Nestorius, was not "whether Christ was God, for this Nestorius never denied; but it referred to the nature and mode of the Incarnation. Cyril therefore sometimes adverted to the passage, without quoting it literally, and occasionally threw in the gloss: *τοῦτεστι Χριστὸν*, just as Chrysostom uses, *τοῦτεστι ὁ Θεοῦ υἱός*. Having done this, he was obliged to employ the pronoun *ὅς*, and read *ὅς ἐφανερώθη*, though he never meant to say that this was actually the reading of the original."—p. 17.

This statement throws considerable light on the question, and proves that "Cyril was not a stranger to *Θεός*," as Sir Isaac Newton has asserted. Nestorius was the opponent of Apollinarius, who taught that the person of Christ was constituted by an union of the Divinity with a human body, but that the human body had not a *rational* soul, only a sensitive or animal nature—the divinity alone supplying the principle of intellectuality. The Apollinarian phraseology, styles the virgin *the mother of God*. This Nestorius, and his associates, strongly condemned; but he still maintained that there were two natures in the person of Christ, while Mary was the mother of the human nature only. Afterwards the doctrine of the Nestorians became less conformable to modern notions of orthodoxy. Cyril was the zealous and implacable opponent of Nestorius, and contended for the union of the two natures, or grounds, which, however reputedly orthodox, sanctioned in the estimation of Nestorius, the Apol-

linarian heresy. It was therefore to the purpose, in Cyril's argument, to show, that that which was "manifested in the flesh;" was not merely a creature to which Deity was subsequently united, but that in the formation of that complex person, the two natures were combined. To have asserted simply, that "*God*" was manifested in the flesh, might have been shown to be compatible with the system of Nestorius; because "the flesh," or human nature, is here distinct from that which was manifested in that nature. But if the creed of Cyril required him to maintain that the *divine*, as well as the human nature, was by some mysterious process "begotten of the Virgin," by which she became, as Cyril, and the church of Rome have styled her,—*Θεοτοκος*, then, making *Χριστος* the special equivalent of *Θεός*, answered the purpose of Cyril more effectually than the reading which, on other occasions, he adopted. The Nestorians might obviously make the present reading of the text quadrate with their system; but as both parties maintained that the *Χριστος* was "*God-man*," or the *λογος*, on some principle of union, the precise question would be, did this union take place *after* the human nature was formed, or *in* the formation of that nature? If *after*, then in no sense could the Virgin be styled "*the mother of God*." For this Nestorius contended; but asserting the manifestation of God in the flesh, at once made the human nature distinct and separate. But if, by *Θεός*, the Christ were to be understood, *both* natures were then represented as born of the Virgin, and the opinion of Nestorius was thereby contravened. We offer this explanation with deference; and think it may account for the special pleading of Cyril in his contro-

versy on the intricate subject, and disprove the charge, so completely unsupported and gratuitous, of a subsequent corruption of the text.

The *internal* evidence is so decisively against *ὁ ἐφανερώθη* that we think the sense of every reader may decisively pronounce it improbable. "The mystery which was—justified in the spirit—received up into glory," &c., seems at once a concatenation extremely harsh and inexplicable; and the difficulty is increased by referring to the original text.

The reading of *ὁς* is more intelligible, and has the high authority of Griesbach in its favour. The manuscripts referred to in its support are four, for two out of the six cited by Griesbach are proved to be of no weight. None of these is more ancient than the ninth or tenth century; and according to the testimony of an eminent critic, "it is even questionable whether two out of the remaining four are to be considered as distinct witnesses." [See *Eclectic Review*, N. S. Vol. iv. p. 187.] "Griesbach," says Dr. H. "is borne out by only three positive testimonies, none of which is entitled to higher consideration, than those in which a different reading is exhibited."—p. 42.

Some of the advocates of this reading still preserve it as a testimony in support of the divinity of Christ, by making *ὁς* a relative, not to "*το μυστήριον*," but to *θεοῦ ζωῶτος* in the preceding sentence; but the parenthesis in this case is so unlike any other parenthetical passage in the writings of the Apostle, that we consider it harsh and unnatural in a high degree. But there are still stronger objections; and we gladly cite the testimony of Dr. Jones, though a well-known supporter of Socinian principles.

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"First, the new reading is erroneous, because it is neither good sense nor good Greek. The antecedent, indeed, in Greek and in Latin, is often understood. In such instances, the antecedent is so defined by the verb connected with it, as to become, without ambiguity, the subject of another verb. But then it should be remembered it means a whole class, and never an individual. *Ὅς ἐὰν λύσῃ μίαν τῶν ἐντολῶν τούτων—ἐλαχίστος κληθήσεται*, Matt. v. 19.

Here *ὁς* is for *ἄνθρωπος ὁς*; the antecedent *ἄνθρωπος*, being a general term, is limited by the clause *ὁς ἐὰν λύσῃ*; and, under this limitation, it is subject to *κληθήσεται*. 'The man that shall break one of the least commandments shall be called least.' In English, as well as in the original, the words in italics form the restricting clause, and the antecedent man with that restriction, is the nominative case to *shall be called*. If we try the new-fangled reading by this criterion, we shall find, that though grammatical in form, it is yet absurd in meaning. 'He who hath appeared in the flesh is justified in the spirit, is seen by angels, &c. But every man appears in the flesh; every man, therefore, is justified in the spirit, and seen by angels,' &c.

"Secondly, the reformed reading perverts the language of the apostle. He says that 'God appeared in the flesh.' This is the great mystery which he had just mentioned; but if *Θεός* be taken away, or changed into *ὁς*, the mystery vanishes."—pp. 75, 76.

Now, in addition to these forcible reasons against the admission of either *ὁ* or *ὁς* as the reading of the text, let the arguments of an *internal* kind, in favour of the received text, be considered. The Apostle having described the church as the column or pillar which supports the truth, and bears, inscribed upon it, the peculiar and characteristic verities of Christian doctrine, introduces the leading topics of that doctrine.

"Considering the circumstances, that Timothy was resident at Ephesus at the time the epistle was addressed to him; that this city was celebrated for the number of its pillars and inscriptions; and that the apostle had just represented the Christian Church as the column and

basis of the truth, nothing can be more natural than the supposition, that he continues the figure in the 16th verse, and represents the sum and substance of the gospel as an inscription engraven on that pillar for the purpose of luminous exhibition to the world. Not only was it common in ancient times to transmit histories and laws in this way to posterity, but the principles of science and precepts of primary utility in the government of human life were thus inscribed on columns, that they might be read by those who passed by, and be preserved for the benefit of future ages.

"Precisely such a purpose has the apostolic inscription served for the long period of seventeen centuries. It has held forth to the view of all, the grand fundamental principles of the Christian belief:—the humiliation, triumph, and exaltation of the Messiah, and the early and speedy extension of his kingdom in the world."

—p. 5.

The more the various parts of this "mystery of godliness" are contemplated, the more does the evidence of the received text appear decisive and satisfactory.

"The principal objection against *Θεός*, as the genuine reading, is founded on the supposed incongruity of combining this word with the concluding proposition, and asserting that "God was received up into glory," but the difficulty vanishes the moment it is considered, that after the declaration "manifested in the flesh" has been admitted, the mind associates the idea of the *σάρξ*, or human nature, with that of the divine, and easily discriminates between what may be predicated of the one, what of the other, and what jointly of both."—p. 85.

Combining all these considerations, we feel that Dr. Henderson has completely established the main argument which he has undertaken to defend. The external evidence, independent of the mere article of *number*, preponderates on the side of the received reading; the amount of versions and cita-

tions is still more decisive; the *internal* proof, both from grammatical construction, and the harmony and connexion of the passage, appears to us so strong and satisfactory, that were the other sources of evidence less clear, we should attach the highest importance to the argument involved in it. In every point of view, the passage affords not the shadow of an argument, in favour of that system which the re-publication of Sir Isaac Newton's letter was designed to support. The letter itself exhibits no proof that its author was a Socinian; and the manner in which it has been made use of in order to assail the Trinitarian cause, is a characteristic instance of the spirit and disingenuousness of the party. We are not anxious to *prove* that the great philosopher was a *Trinitarian*; but we do most confidently maintain that he was not a *Socinian*, or a Unitarian, in the modern acceptance of the term. His own language, in the letter itself; his language in other writings; his displeasure with *Whiston* for classing him even with the *Arians*; his uniform and uninterrupted association with *Trinitarians*; and his religious fellowship with no others, are, in our view, powerful and decisive proofs that those who reject all the doctrines essential to Christianity, have no right to add to their other usurpations, the name and sanction of Newton to *their* system of negations! We feel obliged to Dr. Henderson for his interesting and luminous statement on the subject of this article, and congratulate the friends and supporters of Highbury College, on his recent accession to the important office of Theological Professor in that Institution.

Errors regarding Religion. By James Douglas, Esq. Longman and Co. 8s.

THE subject which Mr. Douglas has here brought before the reading and christian public is one of deep and intense interest. His work is a sort of bird's-eye view of the chief religious errors of all ages. To enable our readers to form some idea of this comprehensive and exciting subject, let them imagine a being of superior intelligence, but a comparative stranger to the mental and moral history of human nature, suddenly placed in a favourable situation for surveying all the intellectual disasters which have befallen this ill-fated and apostate world; and the first thing that would excite his astonishment, and possibly excite it to the highest pitch, would be the discovery that the heaviest of all its heavy calamities had been self-inflicted; and that all the malignant designs, formed by the great enemy of mankind to cripple their powers, and blast their prospects, owed their efficiency and their success to men themselves. Would not such an observer be ready to conclude, that there must have existed some deadly covenant between the powers of darkness, and certain chiefs and leaders of different ages and nations, of this nature, that whatever engines of evil the ingenuity of the former might originate, at least, the honour of working them, and of reducing them to practical efficiency, should belong exclusively to the latter: that men should have the special prerogative of being accounted the tormentors of themselves, and one another. What an extreme of mingled disgust and regret would be excited in the mind of such an observant and benevolent spirit, by seeing that, through the vast lapse of human generations, men had been

all along lacerating their own flesh, exasperating all the natural evils of their situation, by creating innumerable artificial ones, and perverting the very means devised by the watchful benevolence of the Deity to meliorate and bless their condition, into potent instruments of torture and destruction. After having traced the infatuations of mankind through many tedious and dark centuries of degrading and destructive folly, when his mind should have become wearied and disgusted with the long series of errors, crimes, and calamities that had passed in succession under review, how would his spirit kindle into something like ecstasy, while his eye rested for a short space on the divine radiance of that memorable era when heaven-born Christianity first dawned upon the unhappy race with richer brightness than that of the morning, and sweeter promise than that of spring.

In this divine expedient he would anticipate, and anticipate reasonably enough, the regeneration of the whole race; he would promise himself, that now he should see a new order of things arising, and that the application of the powerful remedies included in Christianity, would effect an entire and speedy cure of the moral insanity by which men had been impelled to mutual destruction; how would his spirit begin to exult in the discovery, that all the malicious designs of the evil being, seconded by the infatuated co-operation of men themselves, must infallibly miscarry in the attempt to defeat the benevolent counsel, to impede the omnific energy of divine goodness! What a gush of sacred delight would come upon him at perceiving the rapid progress of the divine remedy at its first disclosure; the triumphant

march of truth and righteousness, under the guidance of Christ and his Apostles; though grappling at every step with the principles and agents of evil disputing every inch of ground, but yet, like the dawning light, gradually and effectually chasing away the darkness. For one or two centuries, he would perceive, with a deep feeling of complacency, that this system of heavenly philanthropy had been successfully warring against principalities, and powers, and spiritual wickedness in high places; establishing the throne of the Prince of Peace in the very heart of the kingdom of darkness, and turning the foul habitation of cruel and degrading superstitions into the temples of the living God.

But after this gleam of most celestial radiance, which had with meteor-like rapidity shot across the moral history of mankind, having for a moment irradiated one spot of the ideal scene before him, with what anxious concern, with what painful disappointment, would he next come to mark its almost total obscuration; and instead of tracing, as he had eagerly anticipated, its happy progress, till the gradual diffusion of the moral glory should have encircled the whole scene, he must perceive its counter-action, the diminution of its splendour, till, at no very distant period from its first rising, he would scarcely be able to distinguish its dimmed and deadened rays from the intensity of the surrounding darkness. While pondering the mysterious causes which had thus effectually checked the operation of truth upon the human understanding, and deprived infinite benevolence of its virtue to bless and save; he might be led to infer that all the mighty influences, at first exhibited to introduce and esta-

blish the divine system, had been subsequently entrusted to the envious power of earth and hell for its destruction; that God, offended at the manner in which his gift had been received, had ceased to accompany it with his blessing, or had extracted its primitive virtue out of it, on account of the presumptuous and offensive additions men had made to it; and that thus the tide of infinite benignity, which had once set in upon these earthly shores, was not only fast ebbing away, but actually bearing back with it every moral boon, the bestowment of which, as a means of melioration and of salvation, could gratify a benevolent observer—while it left behind nothing but a dreary and extended waste, a moral marsh of vast expanse, stagnant, noxious, and slimy.

But the climax of his astonishment and vexation would still remain to be excited at the discovery, that the most extensively fatal, as well as the most bitterly aggravated, of all the calamities which had befallen our nature, had not only been of purely human origin, but had been inflicted by those very individuals of the race, who had made the highest pretensions to supernal benevolence; and who, as if to mock at once our hopes of melioration, and our capacity of suffering, had made the most extravagant and clamorous demands on the reverence and gratitude of posterity, for those very measures which had generated the utmost intensity of our woe. For who, it may be asked, are the men that have advanced the highest claims to be accounted the heaven-gifted benefactors of their race; the very delegates of infinite benignity; but those identical individuals who have distilled into the cup of human sorrows the bitterest of its ingredients, and

chained and fettered the human understanding with the cruellest bonds of spiritual darkness; the very men who should have been the luminaries of the surrounding scene; the shining lights of their age, rising upon the darkness of an erring world, with the mild and attractive lustre of Bethlehem's star; but who, like the fatal planet Wormwood, in the Apocalypse, have fallen upon the streams and fountains of the moral world, turning them into bitterness and death?

But not to run into too long and general an introduction, let us turn back to the important and interesting volume before us.

"Error," observes Mr. Douglas, "appears infinite and ever varying." The attempt, therefore, to track it through only a single department of its sinuous and mazy course, deserves to be esteemed highly chivalrous. It is a wavy line, diverging now this way and now that, but always returning into itself. Like the misty exhalations of the sky, which it resembles in every thing but their beauty and their fruitfulness, its forms are both infinite and evanescent; eternally perishing, and yet perpetually reproductive. It is the ever fugitive, but still arising cloud which exhales from a corrupted intellect and a disordered heart; the natural and necessary generation of a finite and dependent intelligence, that has lost the seminatare principle of truth in its great Author's light, but not its own vigour of productiveness. Error, therefore, is at once the creation and the bane of human intellect.

To write a treatise upon error is hence an undertaking of arduous enterprize and of noble daring. We say frankly, and at once, concerning Mr. Douglas's Essay, it is an honourable monument to his industry and his acuteness.

But at the same time our impression is, that, both for the cause of truth and the renown of the writer, too much is attempted and too little completed. The breadth of the whole subject is far too vast to be traversed within the compass of a single fashionable octavo. It is as if we should attempt the tour of the universe in twenty-four hours. How it could be done, unless we could step into the chariot of the sun, and take a seat by the side of master Phaeton, let our readers attempt to devise. It is at best but a very superficial glance which Mr. Douglas's allotted space admits; and although this might be sufficient, in reference to errors that have long since passed away, yet it by no means suffices for those which are still in being and in operation. As fast as you please, Phaeton, over dead seas and African deserts, but a little more leisurely over the gardens of the Hesperides, and the garden of Eden.

Mr. D. has, however, produced a very interesting and instructive volume; although, as it regard the errors he explodes, his work possesses but little of the character of an *examen*, or of a refutation. He glances, indeed, very hastily at the chief sources of corruption in the several systems which he surveys, but rarely does more. Perhaps it did not enter into his design fully to develop the errors denounced, nor to refute them, but simply to point them out. And so far we can cordially commend the execution of his work. Sometimes he is singularly felicitous in detecting the incipient error of a system, the *πρωτον ψευδος* of all the progeny of moral delinquents that it has generated.

This sort of cursory glance at the initiative of errors in religion, or more properly, in religious systems, may subserve many useful purposes, and will probably

prove a favourite with the graver portion of the reading public. As a *vade-mecum* to the student, the divine, and the philosopher; or as a series of *light-houses* erected along the coasts of greatest peril, this work will, no doubt, prove both acceptable and useful to many a moral and intellectual voyager.

His *first* Part is devoted to Polytheism and Pantheism, and the main object appears to have been, to show that these were corruptions of patriarchal religion. But on such a subject what can be expected in about twenty-five pages of not very closely printed matter? Certainly as much as could well be said in that space, is said, and said both powerfully and gracefully by this author; but when we think of the profound and interesting subject on which Gale wrote two large quartos, and Brocklesby a folio of more than a thousand pages, we can scarcely say that this branch of the subject is *treated*, it is only hinted at, and that most unsatisfactorily, by the author before us. There was room, to be sure, for abridgment and compression from these voluminous authors, and happy should we have been to receive an elegant essay, comprising some of the more prominent traces which may yet be discovered amidst the accumulated fables of heathenism, that every thing worthy of the name of sentiment or of fact, was derived from the pure and simple theology of the patriarchs. The learned heathens themselves were perfectly aware that their fables were only *popular parables*, the investiture of those more ancient and sublime mysteries of their philosophy, which were fit to be seen in their undress only by the initiated. Plutarch, as well as others of the philosophic heathen, has frequent remarks to this effect. It is also to be observed, that our

remains of patriarchal religion are scanty, and it is more by way of inference, than of direct detail, that we know any thing distinctly. Yet there is sufficient ground to establish certain fundamental points, such as their knowledge of the unity of God; his providence and moral government, the obligations of his worship, and the connexion of sacrifices therewith, as well as the choice or selection of those sacrifices, according to some principle which seemed to imply a mysterious and significant end yet to be divulged. But it is a singular fact, that in all instances in which the disciples of the purer system of patriarchal religion came into contact with the adherents of a corrupt and heathenish theology, the result was not a melioration, a conversion of the polytheists to the purer element, but an amalgamation of the purer to the grosser system, and by degrees, in many instances, an almost total absorption of the purer element. The true worshippers did not convert the idolaters, but the idolaters converted the true worshippers. The tendency in human nature has always been to corruption; and in nothing has this more fully appeared than in the history of religion. Such, indeed, is the enormity of the corruption, whether in heathenism or in popery, that we can with difficulty bring ourselves to believe that the one had its origin in the traditions of the patriarchs, and the other in the doctrines of Christ. The vestiges of their original elements, which remain in either system, retain, indeed, little indication of the source whence they came. The transformations have been so numerous, and so extensive, and so thorough, that it is by history rather than by resemblance, that the fact of their derivation may be known. The temple, in both cases, is not to be

contemplated simply in a desecration, or mal-appropriation, but in utter ruins—and even those ruins not an entire mass, but built up again in a totally different edifice, mixed with all uncongenial materials, and appropriated to a baser purpose; as the sculptured remnants of classic temples and mansions are sometimes to be traced in unseemly degradation—the mocking and incongruous decorations of untenanted herd-steads, or comfortable cottages.

Part II. and III. are upon the *Early Corruptions of Christianity*, and upon *Popery*. Considering the space to which the author had restricted himself, this part of the work is as complete as could be expected. The principal topics are brought forward and stated with considerable ability, though there is less of reasoning and of refutation than we could have wished to see. The Fourth Section, however, on *Mysticism*, is an exceedingly able and acute essay. Part. V. is on *Heresies after the Reformation*, and contains some able remarks upon the errors of the *Rationalists*. Speaking of the subjugation of revelation to the judgment of human reason he observes :

“Reason and revelation are thus absurdly set at variance with each other; and with still more absurdity, reason is made the judge of an acknowledged revelation, and the weak and shallow opinions of man are made to limit and modify the communications which the Infinite has given relating to Himself. ‘We neither can nor ought,’ says Socinus, ‘to be brought by the plain words of the Holy Spirit himself, to admit any thing which is contrary to nature.’ This maxim is not confined to the Socinians, but common to the ‘rational’ divines. Episcopius lays it down as one of the rules of Arminian theology; ‘Quicquid ratio humana falsum esse reprehendit id nullo pacto pro vero in divinis habendum est.’ And what is this reason which he has so confidently made the judge of the intimations of the divine will, and the dis-

coveries of the divine character proceeding from God himself, ratified by miracles, and invested with the authority of the Deity? Though the latitudinarian divines are constantly appealing to the authority of reason, none seem anxious to define exactly what it is. According to their system of philosophy, however, reason can be little more than the power of deducing inferences from the notices which fall under our senses. Most of the self-entitled rationalists have been advocates for that theory of the mind which was supported by Epicurus, and revived by Gassendi, and which makes sense, not only the origin, but nearly, if not altogether, the judge of truth, and the limit of our intelligence. Thus rational divinity, furnished only with what it collects of information from those narrow inlets which it believes to be the sources of all the knowledge it can acquire, sits in judgment on the declarations of the Most High, and boldly rejects whatever surpasses the measure of its shallow capacity. But this is too favourable a view of rational theology, which has not even the support of the few facts relating to God’s government which might be gathered by a partial observation of human affairs. When it is said that a doctrine is contrary to reason, it is not any fact in general that is brought forward against it, or even reasoning, but merely an appeal that is made to our preconceived opinions respecting the divine nature. But since preconceived opinions upon all subjects are utterly worthless, and since no valuable truth is discovered by conjecture, but by the patient induction of facts, and by legitimate reasonings grounded upon them, it is evident that the pretended appeal to reason is merely an appeal to ignorance or error. Accordingly, the rational divines having solely a fictitious standard of judgment, not only vary amongst each other, but each one varies from himself. The self-entitled reason of one rejects what the reason of another receives; and individuals, in the latter part of their life, look back upon truths which they had formerly maintained, as irrational and incomprehensible.

“Thus the doctrines of the gospel are gradually explained away. A false principle is admitted, that no doctrine is to be received that is contrary to reason. This is true in the highest sense. No doctrine is to be received which is contrary to truth, or unsupported by sufficient evidence. But the principle is false in the sense in which it is usually asserted by the rationalists, where reason stands merely for the preconceived opinions and shallow reasoning of each

individual who presumes to determine upon the truth of doctrines without examining the evidence which may be adduced for them. An Arminian divine judges that the doctrine of original sin is contrary to the attribute of divine justice. He thinks, however, that he could admit the doctrine, if proposed in a milder form. He, therefore, tries to soften and mitigate the expressions of Scripture. The same tendency of mind which induces him to place the depravity of human nature more out of sight, leads him to explain away also the nature of the atonement. As he considers original sin to be the transmission of a certain bodily constitution, so he looks upon the atonement in the light of an example, rather than of a vicarious punishment. The Deity of Christ is treated in a more philosophic and rational manner; and the Saviour, instead of being considered as absolutely God, is argued to possess a secondary and derivative divinity.

"Thus the first steps of rational Christianity, like the last, are full of absurdity. In attempting to do justice, as they conceive, to the unity of the Deity, the rational divine is so unfortunate as to introduce two Gods instead of one, a superior and an inferior divinity. The Arian, while he perceives the errors of the Arminian and semi-Arian, and that they are only exchanging mysteries for absurdities, thinks that he escapes from their difficulties by boldly affirming Christ to be a mere creature. But, in attempting to escape from the polytheism of the semi-Arian, he falls into a gross idolatry, for he still recognises in Christ a character and attributes which belong to the Creator, and he is equally discountenanced and condemned by the pretended reason to which he appeals, and by the obvious declarations of Scripture which he in vain attempts to garble and evade. The Arian finds himself in a position where it is impossible to stop; his downfall into Socinianism is precipitous and unavoidable. The Socinian, indeed, throws away all mysteries; according to his system there is nothing wonderful, except that the sacred writers should have been so miserably ill qualified for the task assigned to them, and should have expressed themselves with a vagueness and obscurity which it requires the united efforts of Socinian genius to clear away; while the meanness of their own preachers finds no difficulty in explaining to the illiterate vulgar that Jesus Christ is a mere man. Lastly, the anti-supernaturalist, coming close upon the heels of the Socinian, and treating with merited contempt his wretched efforts, in defiance of Greek and common sense,

to expunge the Deity of Christ from the Scriptures, boldly and honestly casts aside the authority of inspiration, though he freely owns, now that they are no longer imperative upon him, that the doctrines of original sin, of the Deity of Christ, and of the atonement, are strongly maintained in the Bible."—pp. 178—182.

Part VI. is on Infidelity, and this appears to us to be, in many respects, the ablest part of the performance. It contains a very accurate and comprehensive account of the different classes of infidels, or the leaders of what may be termed the principal schools of infidelity. From this part we select the following specimen of the author's mode of treating the argument.

"When the truth of Christianity has been established by the positive proof of miracles, prophecy and internal evidence, little can be added to the immense weight of arguments in its favor, yet it is pleasant to see such acute examiners as Spinoza, Bayle, Hume, Voltaire, Gibbon, and Rousseau, minutely inspect the whole structure, and yet not able to detect a single flaw. Had Christianity been untrue, its falsehood could not have stood the test of such an examination. It is only doing the natural talents of such men justice, to observe, that it was the badness of their cause, not the want of eminent abilities, if their efforts to overturn Christianity were fruitless, and if, instead of being crowned with success, they tended to advance the religion which they opposed. Though not always correct, they are always very ingenious reasoners, and upon other subjects, with the single exception of religion, have not been wanting in bringing additions to knowledge. Several writers who were advocating the cause of Christianity, have endeavoured to depreciate their abilities, but they wanted nothing but a sincere belief in revelation, to have been as eminent benefactors to the world, as they were largely endowed with the gifts of Providence. Had Voltaire, for example, put his varied talents to a right and hallowed use, his name would have been had in everlasting remembrance, as one who had made error ridiculous, as well as hateful, who had brought home truth to every understanding, and who, uniting, in a high degree, philosophy and common sense, had made the most difficult passages of science amusing as well as plain. But

they liked not to retain God in their knowledge, and their foolish heart was darkened. They gave up the principles of Christianity, and could find no other in their stead. Even their infidelity became of a darker and more hopeless character as they grew in years. Zadig, the work of Voltaire's youth, is incomparably superior in sentiments of natural religion to *Candide*, the production of his old age. The progress in profanity and irreligion which must have taken place in his mind between the composition of these two works is very striking, and shows by what an imperceptible current men are borne forwards in their first progress in infidelity, to that confirmed impiety which hates even the name of the Deity. The truth of Christianity is proved by the darkness of the heathen world; it is proved still more by the darkness of infidelity. The Gentile philosophers had some principles, however erroneous; the modern infidels have no other principle than that of removing from the truths of Christianity as far as they can, and they scarcely think themselves safe, while the notion, or even the name of the Deity is retained.

"The truth of Christianity is proved by the morals of the ancient heathens. Practices which they related without a blush, are not even to be named in countries professing Christianity. The truth of Christianity is proved also by the morals of unbelievers. Their pages, even when a higher tone of sentiment is assumed, are too frequently stained with impurity, whether it is that the loss of higher hopes leaves men sensual and earthly, or that, distrusting the power of mere reasoning, infidels have attempted to corrupt the heart, when they failed to perplex the understanding. Even when broken with age, or worn out with disease, many of these writers spend the last dregs of life in corrupting others, and seem to cling with fond remembrance to those vices that have deserted them, as the ghosts of impure livers were supposed, by the ancient moralists, to haunt the places, where their bodies were deposited, and to long to be reunited to their ancient companions, through whose medium all their pleasures and satisfactions had been derived.

"The first source of infidelity is the corruption of the heart; the weakness of the understanding is only the second. The silence which infidels in general observe respecting the direct and positive proof of Christianity, is a sufficient evidence that they are aware of its strength. They cannot but know that works exist, containing, in a very moderate compass too, the essence of the argument for

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Christianity, by refuting which, or even by invalidating which, they would be held as the oracles of the world. Yet they decline the trial, not from any diffidence certainly in their own abilities, but from a secret, though deep-seated, consciousness that the arguments for Christianity are invincible. Christians are always ready to meet them in the open field, but they refuse the main combat, and betake themselves to a petty and lingering warfare of detail. They shrink from the face of the direct evidence of Christianity, and spend their time in raising objections to its doctrines. Thus, it is evident, that if infidels neglect the proof of Christianity contained in the writings of Paley and other standard authors, it is not that the arguments are too weak to engage their attention, but that they are too strong; and that if they were more easily refuted they would be more frequently studied. It is the heart that first forsakes revelation, the head only follows its lead. The purity of Christianity is still more opposed to the lives of infidels, than the doctrines of Christianity are to their understandings." — pp. 253—258.

Part VII. is entitled *Present State of Errors*, and Part VIII. *Universal Christianity*. There is much to commend in both these sections of the work. They are the productions of a truly liberal and enlarged mind, acute by nature, but richly imbued with the philanthropic spirit of Christianity. There are some few points in which we think the author is somewhat flippant. This arises rather from the servid state of his imagination than from any deficiency of right principle or sound information. He is by temperament more a man of glowing speculation than of sober matter of fact; and although this work is essentially an affair of fact and of calm reason, it is not free from the *peculiarities*, we will not say *vices*, of the author's thinking. It is, however much freer from these defects than his former work on the *Advancement of Society*, and cannot be read without gratification and improvement.

MISCELLANEOUS INTELLIGENCE.

ON THE PRESENT SITUATION OF THE
PROTESTANTS IN FRANCE.

(Translated from the "*Archives du Christianisme*," for September.)

A new era has commenced for France in general, and for Protestant France in particular; new hopes are presented to our churches, new duties are imposed upon them. It is a subject we propose treating successively in all its aspects; we confine ourselves at present to some general reflections. The Roman Catholic religion is still that of the majority of the French, if we are to credit the new Charter; but what will be, in half a century, the religion of the majority of the French? Will the declaration in the new article (6th) remain long true. We know not, and it is not what ought to occupy us at this time; our own position, and our own duties as disciples of Jesus Christ, at present command all our attention. The revolution which has just occurred, has placed religious liberty among realities, and article the 5th will no longer be a deception. This fact alone opens a wide door for evangelical preaching in all our towns, in all our villages; the ill-will of a mayor or of a procurator of the King, will no longer suffice to dissolve religious assemblies, or to cause tribunals to pass condemnation on inoffensive men, guilty of having met together in numbers exceeding twenty, to read the Bible and to sing the praises of God. No longer shall a priest, aided by law and supported by civil authority, attempt to dissolve meetings for worship which belong not to his church. Wherever auditors shall be found, the gospel can be publicly and freely proclaimed--the Bible distributed without restraint, among Catholics as well as among Protestants--primary instruction no longer opposed. Grand obstacles to the progress of the gospel are thus overthrown; the point is now, for the evangelical church to profit by this position of things, with fidelity and zeal, as well as with prudence and charity; the barrier which shut the entrance to the field is broken down; the duty now is, to till, to sow, to water, and to beg the increase of God, who alone can give it. Let us not, however, be unjust, nor regardless of what the government that has just fallen has done for our churches; let us not forget the numbers of repaired or new temples constructed during the last fifteen years, nor of the many new meetings made for pastors, nor of the

very important progress our churches have been able to make under that government. We cite facts, we refer not to motives and intentions. But, on the other hand, what intrigues have we had to detect, what conflicts to sustain, what gloomy and continued vexations to endure, what hostile trials to bear! Suffice to mention the names of Nérac, Anières, Sainte-Consorce, and the law-snits in behalf of religion. Article the 5th is impious in the eyes of our ultramontanes; as they have said and repeated in their journals. The enmity, too, which they bore in their hearts to the Protestant religion, manifested itself more and more, in proportion as their power extended; and if the ordinances of the 25th of July had been executed; an active persecution, however disguised in the beginning, would infallibly have been organized against our churches, and God alone knows where it would have ended, when they found themselves sufficiently strong to throw off the mask of their hypocrisy. This is no misrepresentation.

We know that, after having had to combat with superstition and hypocrisy, we shall have to encounter, in our attempts to spread the gospel, a new and formidable adversary, infidelity; but it is preferable to have to fight with unbelief than hypocrisy; because we better know on what ground we stand. We are still afflicted and alarmed for the future destiny of France, when we consider that after a revolution, in which the hand of God has been plainly manifested, after a deliverance so sudden and so signal, there has not appeared, in the journals which boast of this great and unlooked-for event, nor in the addresses presented to the throne, nor in the Chambers, nor, in fine, through any of the organs of public opinions, any sense of obligation to God the author of their deliverance, any acknowledgment of Divine favour, any expression of gratitude, or any proof that they confide on a higher power than this sublimary world affords. It seems as if they feared to utter the name of God at this memorable crisis, and that the idea of a Providence, which rules and governs every event on earth, is unknown to all those who have concurred to overthrow the empire of superstition and fanaticism, and who, in various ways, may be considered as the representatives of the sentiment of this nation. There is in this fact, we repeat a manifestation

as sorrowful as appalling of the religious indifference, to say nothing more, which characterizes the present generation of our countrymen. There is not perhaps in the whole world another people, who, under similar circumstances, would have presented such a spectacle. To subdue this sad disposition of heart and mind, there is but one weapon, the Gospel; the Gospel in its purity, majesty, and divine simplicity, the entire Gospel, such as a God of mercy has given to our fallen and condemned race, to raise and save it; we should propose to ourselves, like Saint Paul, "not to know any thing among men, save Jesus Christ, and him crucified." It is the preaching of the cross that has regenerated and saved every man's soul that has been regenerated and saved during the last eighteen centuries; the preaching of the cross can alone regenerate, and save the present generation. This preaching we know "is foolishness" to one class, and "a stumbling block" to another; but it is "the power of God, and the wisdom of God unto salvation to every one that believeth." Our speech and our preaching should not be with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." The Gospel must not be moulded to the people, but the people to the Gospel. It is not, as says one of our most faithful preachers, that "God is to conform himself to man, but man is to conform himself to God." What a new and extensive career opens to our pastors, to our religious societies, to our Protestant journals, to every one who has at heart the spread of the Gospel, and the safety of his fellow-creatures. God expects, that each one, in the sphere of action which he has allotted him, should faithfully, christianly, and courageously fulfil the vast and responsible duties imposed on him. God turns the total overthrow of political parties to the increase and establishment of the kingdom of grace, and of a living faith in Jesus Christ, "for there is none other name under heaven given amongst men whereby we must be saved." Acts iv. 12.

DEPUTATION OF THE IRISH EVANGELICAL SOCIETY TO IRELAND.

During the month of August, the Rev. John Blackburn, and the Rev. A. Tidman, at the request of the Committee of the above Institution, visited the principal stations of the Society in the sister island. They landed at Cork, and proceeded by way of Limerick to Dublin,

and thence to Belfast, taking different towns lying on the route. In all these places they enjoyed opportunities of advocating the interests of the Institution, and of making collections on its behalf; and the kindness with which they were received, and the liberality with which their applications were answered, were truly gratifying, both on themselves and the Committee. The Deputation held repeated conferences with the friends and agents of the Society, on the best methods of extending its operations, and increasing their efficiency; and it is hoped, that, under the Divine blessing, many important advantages may be anticipated as the result. Messrs. Blackburn and Tidman, in company with the Rev. W. Urwick, of Dublin, visited Edinburgh, Glasgow, and Greenock, as the representatives of the Society, where they also had the most gratifying proofs of the ardent attachment of its Scottish friends, and with whom they made arrangements for the visit of a Deputation to that country in the ensuing spring.

Meeting at Limerick.—On Thursday, August 12th, the agents and friends of the Society, in the south of Ireland, assembled in this city, where they were met by the Rev. J. Blackburn and the Rev. A. Tidman, from London; and a succession of sacred services was held, of the most impressive and animating character. There were present on the occasion, the Rev. W. Urwick, of Dublin; the Rev. John Burnet, of Cork; Rev. W. Owen, of Mallow; Rev. H. G. Brien, of Dungarvon; Rev. E. H. Nolan, of Youghall; Rev. W. Holmes, of Tralee; Rev. T. C. Evison, Maryborough; Rev. E. Durham, of Nenagh; Rev. D. Barnett, of Birdhill; Rev. Dr. Townley, and Rev. E. Browne, of Limerick; Messrs. Murray and Jordan, of Sligo, and several of the Society's scripture readers.

On the morning of Thursday, the 12th, a public meeting was held in the chapel of the Rev. Dr. Townley, Bedford Row; and in the evening, a sermon was preached by the Rev. A. Tidman. On the following morning, Mr. D. Barnett, who has for the last year occupied the neighbouring station at Birdhill, with its vicinity, was ordained as a Christian evangelist for that district. The Rev. W. Urwick delivered an introductory address, the Rev. John Burnet gave the charge, and the Rev. John Blackburn addressed the congregation.

On the evening of this day two short sermons were delivered by Messrs. Murray and Jordan; the former in English and the latter in Irish. The other,

ministers present conducted the devotional parts of these services, which were attended by numerous and respectable congregations, and the most gratifying impressions appeared to be made on all present.

Death of the Rev. C. E. Paul, Agent of the Irish Evangelical Society at Tralee.—This solemn event, which we announced in our September number, occurred August 12th, was communicated to the Committee by a letter from the afflicted father of the deceased, in which he states, "that during the whole of his illness he felt complete resignation to the Divine will, and full assurance of acceptance through the blood of the Redeemer. No doubt appeared to cloud his mind, and just before he closed his eyes on all earthly things, he was conversing about the joys of heaven."

On the receipt of this communication the following resolution was unanimously adopted by the Committee of the Irish Evangelical Society:—

"Resolved,—That while the Committee receive the tidings of this mournful dispensation with devout submission, they entertain a high sense of the loss the Society has sustained, in the removal of an agent, whose services have been eminently characterized by judgment, fidelity, and perseverance; and whose name will be permanently associated in their recollections, with every sentiment of respect, and every feeling of affection:—To the afflicted parents and relatives of the deceased, they beg to present the assurance of their Christian sympathy, and to the great Head of the Church they would direct their fervent prayers for a succession of faithful and devoted evangelists, who shall prove themselves willing to live for the spiritual happiness of Ireland, or ready to die in a cause so generous and sacred."

RESOLUTIONS OF RELIGIOUS BODIES FOR THE ABOLITION OF SLAVERY.

We are delighted to find that a determined stand has been made by the Christian electors of the empire, in favour of the Abolition of Negro Slavery, during the late contest; and which is felt and acknowledged by an organ of the West Indian interest.

In an able but angry article, *On the Fate of the Colonies*, in Fraser's Magazine, we meet the following acknowledgments.

"Certain it is, that the saints have, during the late general election, shaped their action and discourse to the weaknesses of mankind with prodigious effect; so much so, that in all their canvasses, the colonists have laboured under a severe unpopu-

larity."—"The cry on every hustings throughout great Britain and Ireland was, 'Down with the planters, and destruction to their property.'—"Every popular candidate was obliged to confess himself an enemy to monopolies, and has pledged to vote for the total and sudden abolition of slavery. There is little sense in mob-law, and mob-law generally rules all proceedings for an election. The slightest spark thrown by the saints adroitly into the multitude, would be sure to work to the prejudice of their enemies; and the opportunity was not lost by that respectable and honest body. The consequence was, as those wily foes had anticipated, not only in counties and cities, but in rotten boroughs, man pledged himself to man for the discomfiture and annihilation of the colonists."

Now we can bear all this exaggeration and abuse with great composure, when it is accompanied with the satisfactory admission, that the free and enlightened electors of Great Britain have declared that the sons of Africa shall be enlightened and free. These advantages gained on the hustings, will be improved in the senate, and every section of the Christian Church is in motion to give effect to previous efforts. We have already recorded in this volume the generous sentiments of the dissenters in Yorkshire, (pp. 51. 445,) and the important resolutions of the Dissenting Deputies of London, (pp. 388—390.)

We are now happy to transcribe the more recent resolutions of other influential bodies.

The Methodist Ministers, at their Conference at Leeds, July, 1830,

Resolve as follows:—

1. That as a body of Christian Ministers, they feel themselves called upon again to record their solemn judgment, that the holding of human beings in a state of slavery is in direct opposition to all the principles of natural right, and to the benign spirit of the religion of Christ.

2. That the system of bondage existing in our West India colonies is marked with characters of peculiar severity and injustice; inasmuch as a great majority of the slaves are doomed to labours inhumanly wasting to health and life; and are exposed to arbitrary, excessive, and degrading punishments, without any effectual protection from adequate and impartially administered laws.

3. That the Conference, having long been engaged in endeavouring the instruction and evangelization of the Pagan Negroes of our West India Colonies by numerous and expensive missions, supported by the pious liberality of the

friends of religion at home, have had painful experience of the unfavourable influence of a state of slavery upon the moral improvement of a class of men most entitled to the sympathy and help of all true Christians; that the patient and devoted men who have laboured in the work of Negro conversion, have too often been made the objects of obloquy and persecution, from that very contempt or fear of the Negroes which a system of slavery inspires; that the violent prejudices of caste, founded upon the colour of the skin, and nurtured by a state of slavery, and inseparable from it, have opposed the most formidable obstacles to the employment of coloured teachers and missionaries, who would otherwise have been called into useful employment, in considerable numbers, as qualified instructors of their fellows; that the general discouragement of slave marriages, and the frequent violent separation of those husbands and wives who have been united in matrimony by missionaries, have served greatly to encourage and perpetuate a grossness of manners which might otherwise have been corrected; that the nearly absolute control of vicious masters, or their agents, over those under their power, is, to a lamentable extent, used for the corrupting of the young, and the polluting of the most hallowed relations of life; that the refusal of the Lord's day to the slave, as a day of rest and religious worship, besides fostering the habit of entire irreligion, limits, and in many cases renders nugatory, every attempt at efficient religious instruction;—all which circumstances, more or less felt in each of the colonies, demonstrate the incompatibility of slavery with a general diffusion of the influence of morals and religion, and its necessary association with general ignorance, vice, and wretchedness.

4. That the preachers assembled in Conference feel themselves the more bound to exhort the members of the Methodist societies and congregations at home, to unite with their fellow-subjects in presenting their petitions to the next Parliament to take this important subject into its earliest consideration, because of the interesting relation which exists between them and the numerous Methodist societies in the West Indies, in which are no fewer than 24,000 slaves, who, with their families, have been brought under the influence of Christianity, and who in so many instances have fully rewarded the charitable toil of those who have applied themselves to promote their spiritual benefit, and whose right to exemption from a state of slavery is, if possible, strengthened by their being partakers

with us of "like precious faith," and from their standing in the special relation of "*brethren*," to all who themselves profess to be Christians.

5. That the Conference fully concur in those strong moral views of the evil and injustice of slavery which are taken by their fellow-Christians of different denominations, and in the purpose which is so generally entertained of presenting petitions to Parliament from their respective congregations for its speedy and universal abolition; and earnestly recommend it to all the congregations of the Wesleyan Methodists throughout Great Britain and Ireland, to express in this manner—that is, by Petitions to both Houses of Parliament from each congregation, to be signed at its own chapel, and presented as early as possible, after the assembling of the next Parliament—their sympathy with an injured portion of their race, and their abhorrence of all those principles on which it is attempted to defend the subjection of human beings to hopeless and interminable slavery.

6. That the Conference still further recommend, in the strongest manner, to such of the members of the Methodist societies as enjoy the elective franchise, that, in this great crisis, when the question is, whether justice and humanity shall triumph over oppression and cruelty, or nearly a million of our fellow-men, many of whom are also our fellow-Christians, shall remain excluded from the rights of humanity, and the privileges of that constitution under which they are born; they will use that solemn trust to promote the rescue of our country from the guilt and dishonour which have been brought upon it by a criminal connivance at the oppressions, which have so long existed in its colonies, and that, in the elections now on the eve of taking place, they will give their influence and votes only to those candidates who pledge themselves to support in Parliament, the most effectual measures for the entire abolition of slavery throughout the colonies of the British Empire.

We understand that measures are in progress to obtain a petition from all the chapels in their connexion.

At a special meeting of the Board of Congregational Ministers, residing in and about London, held at No. 26, Austin Friars, on Tuesday, October 19th, 1830, to take into consideration the subject of slavery, the Rev. JOHN HOPKINS, A.M. in the chair.

The following resolutions were unanimously agreed to:

1. That it is the fixed and unanimous opinion of this meeting, that of all the

rights common to man, those of the person are the most sacred and inviolable; that therefore a state of slavery is a positive, entire, and extreme evil, the nature of which cannot be altered by any meliorating circumstances; that it is, in its mildest forms, destructive of human life, social intercourse, moral character, and intellectual advancement; that it is as hurtful to the oppressor as to the oppressed, since he must become less than man who can willingly traffic in the life and liberty of his fellow man; that it is a curse, and a curse only.

2. That this meeting have always sympathised with the exertions made to abate and to abolish this enormous evil; that they are grateful for the measures which were taken by the government in the year 1823, though they are constrained to pronounce them *totally inefficient*; that they are fully convinced the Government itself can only realize the object as it is supported by the public voice; and that, while a noble effort is now being made by the British community in its distinctive connexions, they esteem it particularly their duty, as Christian Ministers, to lift up their voice on high, and solemnly to protest against the aggravated crime of claiming property in man, as contrary to the benign principles of religion and the explicit commands of Almighty God.

3. That, especially in this view of the case, they seriously acknowledge it to be their bounden duty to continue in the use of every constitutional means for *the early and total abolition of slavery throughout the British Dominions*; and they earnestly call on their brethren in the same ministry, and the congregations committed to their charge, to aid them in this holy cause; they invite them to give and receive a pledge of unwearied devotedness to this service, till not a man living under the British sceptre shall sigh beneath the bonds of his fellow-man—till this crying offence shall be blotted out from the list of our national transgressions.

4. That, although it is always incumbent on them to pledge themselves to an act of justice and mercy, there are, at the present time, special and striking reasons which should influence their conduct. That this is evidently a season of Providential visitation to the nations; that no kingdom can now be safe, but as it is established in righteousness; that Britain, whatever may be her comparative state, has yet upon her, to a fearful degree, the blood of innocence; that, therefore, there is an urgent necessity pressing on every one—prince or subject—if he has any love to his country, “to

repent him of the evil” to cleanse his hand from the blood of his brethren, and to fulfil the great law of wisdom and equity by doing “to all men whatsoever he would they should do unto him.”

THOMAS HARPER, Secretary.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the three Denominations, residing in and about the cities of London and Westminster, held at Dr. Williams's Library, Redcross Street, on Tuesday, October 12, and by adjournment on Tuesday, the 19th October instant.

The Rev. JOHN COATES in the Chair; Resolved unanimously, That in the deliberate judgment of this body, slavery is contrary to justice and reason, to the inalienable rights of humanity, and to all the principles of the Christian religion.

That the existence of slavery in the colonies of Great Britain is inconsistent with the spirit of the British Constitution, and injurious to the best interests of the empire.

That notwithstanding the attempts which have been made by the British legislature to better the condition of the slaves in the colonies, the melancholy facts appear to this body to be fully proved, that degrading and cruel severities are still inflicted upon them; and that a barrier is placed against their moral and spiritual improvement, by the discouragement of their marriage, and the forcible separation of such as have been united in the marriage tie, and by an intolerant interference with their Christian rights and privileges.

That on these grounds this body feel it to be their bounden duty to address petitions to both Houses of Parliament, earnestly praying them to adopt without delay such measures of justice and sound policy as to them shall appear most effectual for preventing slavery in the British colonies from being transmitted to posterity, and for abolishing it with regard to the existing generation.

THOMAS REES, Secretary.

The Trinitarian Society has held a “special meeting,” and adopted a petition to Parliament.

Of the proceedings of the Baptists and Quakers, we have no information; but certain we are, they will not be behind the chief of their brethren in this noble effort of christian philanthropy.

Our brethren of the Church of England cannot unhappily give a united expression of their feelings on this question; convocations and chapters are not held for such purposes. We are happy,

however, to find that, as individuals, in their respective parishes or connexions, many of the evangelical clergymen are most effectively employed. Let every christian congregation throughout the empire, with one heart and voice, unite to implore the Legislature to abolish this hateful national crime, and that victory will be achieved, which shall repay the toils of half a century.

NEW CHAPELS

August 6, a new chapel, 31 feet by 40, was opened at Finchley, (near the six milestone,) when Dr. Henderson preached in the morning, and Rev. John Leifchild in the evening. Dr. Humphrys, Messrs. Davies, of Whetstone, and Lewis, of Highgate, took the devotional services.

The first stone of a new chapel, for the better accommodation of the church and congregation under the pastoral care of the Rev. Andrew Reed, was laid on Wednesday evening, the 28th of July, in the presence of a large assembly of persons. Dr. Smith read a portion of Scripture, and offered an introductory prayer. The pastor laid the stone. Dr. Cox delivered an appropriate address. The Rev. Joseph Fletcher concluded the service with prayer for the divine blessing on the undertaking.

A small but neat place of worship, capable of seating above four hundred, has been built in Brown Street, Anderston, a suburb of Glasgow, for the accommodation of the congregational church, under the pastoral care of Mr. Edward Campbell. On Lord's day, Sept. 26th, religious worship was commenced by Mr. Greville Ewing, in the forenoon, at 11 o'clock, when a very appropriate lecture was delivered to a crowded audience, from Psalm xcii. In the afternoon the worship was conducted by Mr. E. Campbell, the stated minister, in the Gaelic language, to a very full house. In the evening Dr. Wardlaw preached from Rev. vii. 9, 10, to a large and attentive congregation, many having been forced to retire for want of room. We consider, says the Glasgow Chronicle, the opening of this place as a much called for addition to our church accommodation; many of our population in that quarter, having recently arrived from the Highlands, although they may be able to converse in English, understand their native tongue better, and enjoy it more highly in the services of religion; and while we disavow any party principle, we cannot overlook the fact, that those who prefer congregational church order have thus an opportunity to join with their brethren.

ORDINATIONS.

On Thursday, July 15, the Rev. J. Mercer, late missionary to Trinidad, was publicly recognized as pastor of the Independent church at Wickford. The Rev. G. Harris, of Rochford, introduced the service by reading and prayer. The Rev. J. Hunt, of Chelmsford, delivered the introductory discourse. The Rev. J. Morell, of Baddow, asked the usual questions, and received the confession of faith. The Rev. D. Smith, of Brentwood, offered the intercessory prayer. The Rev. J. Thornton, of Billericay, addressed the minister from 2 Tim. iv. 2, "Preach the word;" the Rev. R. Robinson, of Witham, preached to the people, from 2 Thess. iii. 1: "Brethren, pray for us," and the Rev. R. Fletcher, of Southend, concluded the solemn and impressive services with prayer.

On Wednesday, August 4, the Rev. Charles Hickman (late of Highbury College), was ordained to the pastoral office, over the church and congregation assembling in the Independent chapel, Soham, Cambridgeshire. The Rev. John Reynolds, of Isleham, commenced the service with reading the Scriptures and prayer; the Rev. Samuel Thodey, of Cambridge, delivered the introductory discourse; the Rev. Thomas Mays, of Fordham, proposed the usual questions; the Rev. Charles Dewhirst, of Bury, offered the ordination prayer; the Rev. Thomas Hickman, of Melford, (father of the minister,) gave the charge; and the Rev. John Harris, of Ely, concluded with prayer. In the evening, the Rev. James Backpitt, of Burwell, read and prayed; when the Rev. Joseph Herrick, of Colchester, preached to the people, and concluded with prayer. The services of the day were peculiarly solemn and interesting.

On Wednesday, August 11, the Rev. Joseph Stringer, late of Airedale College, was ordained to the co-pastorate over the Independent church, assembling in the Upper Chapel, Idle. The Rev. A. Clarkson, of Bingley, introduced the services by reading appropriate portions of Scripture and by prayer. The Rev. R. W. Hamilton, of Leeds, delivered a very able discourse in defence of Protestant Nonconformity, and asked the questions usually proposed on such occasions. The Rev. James Scott, of Cleckheaton, offered the ordination prayer, accompanied with imposition of hands. The Rev. William Vint, Tutor of Airedale College, gave an affectionate and impressive charge to his newly appointed colleague. The Rev. E. Parsons, of Leeds, addressed the members of the

church, and powerfully stated the claims of their pastor to their support and zealous co-operation. In the evening, Mr. Scott preached an excellent sermon from Rom. x. 13. The attendance throughout the day was remarkably good, and a high degree of interest appeared to be excited by the different services.

Mr. A. Reid, late of Highbury College, was ordained to the pastoral office, at the Postern Chapel, Newcastle-upon-Tyne, on Wednesday, the 25th of August. The Rev. W. Colefax, of Hexham, began the service; the Rev. W. H. Stowell, of North Shields, preached the introductory discourse, explanatory of the principles and practices of the Congregational churches; the Rev. A. Nicholl, of Chester-le-Street, asked the usual questions; the Rev. James Matheson, of Durham, offered up the ordination prayer, accompanied with imposition of hands; the Rev. Ralph Wardlaw, D. D. of Glasgow, gave the charge from John iii. 12; and the Rev. R. Pengilly, concluded with prayer. In the evening, the Rev. Thomas Raffles, LL.D. of Liverpool, preached to the church and congregation, from 1 Cor. iv. 1; the Rev. S. Watkinson began the service, and the Rev. G. Sample concluded. On the preceding evening, an appropriate sermon was preached by the Rev. J. Stratten, of Sunderland, from Psalm cxxii. 6. The chapel has, of late, undergone several repairs; it is now a handsome and commodious place of worship, and since Mr. Reid began his labours it has been well attended.

On Wednesday, Sept. 1, the Rev. John Moreland, late of Hackney Academy, was ordained pastor of the Congregational church at Milton next Sittingbourne, Kent. The Rev. H. J. Rooke, of Faversham, introduced the solemnities of the day by reading appropriate Scriptures and by prayer; the Rev. J. Slatton, of Chatham, stated the

nature of a gospel church, and asked the questions; the Rev. W. F. Platt, of London, offered the ordination prayer, with imposition of hands; the Rev. G. Collison, Tutor of Hackney Academy, then delivered a most impressive charge from Prov. xi. 30, "The fruit of the righteous is a tree of life, and he that winneth souls is wise." The Rev. Mr. Hollis, (Wesleyan minister,) concluded with prayer.

In the evening, the Rev. James Prankard, of Sheerness, preached to the people from Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." The devotional services of the day were conducted by the Rev. — Wilson, of Orange Street Chapel, London; West, of Town Sutton; Phillips, of Staplehurst; Breeze, of Queenborough; Parritt, of Lenham; and Wastall, of Hackney. The interesting services of the day gave universal satisfaction to two of the largest congregations ever assembled at Milton chapel.

NOTICES.

We take the opportunity of informing our friends, that the Rev. Professor Hoppus will deliver an introductory Lecture at the University of London, on Monday, the 8th of November, at three o'clock, on the Study of the Philosophy of the Human Mind and Logic. Free admission may be obtained by calling at the office for tickets at the time of lecture.

We are glad to learn that a class of the students in Highbury College are to attend three times a week, from one to two o'clock.

The Rev. Wm. Spencer, of Newport Pagnel Evangelical Institution, has accepted an unanimous invitation to the pastoral office, from the church and congregation at Holloway Chapel, and intends (D. V.) entering upon his stated labours at Christmas.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

FAVOURS have been received during the past month from the Rev. Messrs. T. Milner—P. Wright—Thos. Stratten—Thos. Loader—J. Bulmer—G. Redford—J. Hunt—J. Elborough—T. Q. Stow—J. Wild—J. Stringer—Thos. Harper—A. Tidman—J. Thornton—J. Burder—James Jackson—G. Croft—and J. Hoppus. Also from Wm. Stroud, M.D.—Messrs. Alex. Haldane—J. Favell—Alex. Allan—Wm. Ellerby—Thos. Wilson—James Edmeston—A. Cole.

The Memoir of the late Mr. Toms will appear, with some additional matter.

Mr. Cole's letter is forwarded to our correspondent "Philaethes;" and when his permission is obtained, Mr. C.'s request shall be complied with.

We beg to remind our brethren who have not favoured us with *those corrections* which may be necessary in our last year's List of the Pastors and Churches, that without their aid errors may be perpetuated. We, therefore, would respectfully urge them to favour us with their assistance in preparing our new Supplement, which will, as usual, be published with the December Magazine as a double Number.

We regret that the necessary length of several articles in the present Number has compelled us to defer Literary and Critical Notices until our next, when we hope to devote several pages to that department.

